

# **Divine Triumph: Explanatory Notes on the Book of Tawheed**

By

Sheikh 'Abdur-Rahman Ibn Hasan Al Ash-Sheikh

## **فتح التجيد شرح كتاب التوحيد**

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## Preface

*In the Name of Allah, the Most Gracious, the Most Merciful*

Praise be to Allah, Lord of the Worlds. O Allah! Shower peace and blessings upon our Prophet Muhammad (peace and blessings be upon him), the Seal of Prophets, his household, Companions and followers till the Day of Judgement.

*Tawheed* is to firmly believe in Allah – Glorified be He –, His angels, Books, the Last Day, Divine Decree with its good and evil, and all that has been confirmed in Allah's Book and the Sunnah of his Prophet as regarding the Unseen and the principles of religion and full submission to the Will of Allah Who has the Supreme Command over all Creation.

No doubt, the sound and pure *Tawheed* is the essence of this religion; all that is established on other than this basis is doomed to failure and collapsing. Thus, we notice the Prophet's (peace and blessings be upon him) care for establishing this creed, preserving the purity of *Tawheed* and implanting it into the hearts of the faithful believers all his life.

*Tawheed* is the best branch of all knowledge. It is the most needed one by all humans, especially in the present time in which alienation and ignorance prevails, and none is safe from that save those granted Allah's Mercy and Bounty. Thus, spreading this type of knowledge, especially in societies whose peoples have become far remote from the essence of *Tawheed*, is considered to be one of the best good deeds to be done by a Muslim who desires to come nearer to Allah – Glorified be He –, and of the continuous charitable deeds that bear fruit until the Day of Judgement.

The best, easiest, most benefiting book in this field is the Book "Fat'h Al-Mayyid, Sharh Rukub At-Tawheed" by Sheikh 'Abdur-Rahman Al-Hasan. The book was made to confirm the creed of *Tawheed* on which the missions of all Prophets and Messengers were based. To prove this, Allah – Glorified be He – says, (Surely, His is

*the Creation and Commandment}*. (Al 'A'raf: 54) It is also based on purifying acts of worship from all filth of Shirk (polytheism).

Loyalty in worship is the objective for which Allah Almighty created all beings. The Glorious Qur'an – throughout all its verses – asserts this fact as worshipping Allah Alone is His Right upon His creatures. Truly, Allah does not accept from His creatures anything but complete, pure and absolute belief, loyalty and thanksgiving.

Here, we recommend this work, pray for its late author and wish every success for this translation, may Allah add its reward to the Record of its translator, the publisher and all those who contributed to introducing this valuable book.

Allah is the utmost of our hope and desire

Muhammad Zidan

## Translator's Note

Praise be to Allah, the Lord of the worlds. I thank Him, seek His Help and Forgiveness. I seek refuge in Him from the evil of my bad deeds and my own self. Whomsoever Allah guides, is truly guided, and whomsoever Allah leaves to stray, none can guide him. I bear witness that there is no god but Allah, and that Muhammad (peace and blessings be upon him) is the Seal of His Prophets.

Islamic Monotheism is the most significant branch of knowledge that is very important to a Muslim in his life. For the sake of this knowledge man was created. *Ibad I (Allah) created not the jinn and mankind except that they should worship Me (Allah).* (Adh-Dharyat: 56) Through this knowledge man gets out of darkness of ignorance to the dazzling light of enlightenment, and he is rightly guided to the Straight Path. Through this branch of knowledge, man knows his Lord, his Creator, and knows that none has the right to be worshipped but Him. Through this branch of knowledge one knows the conditions and real meaning of the statement "There is no Ilaah (god) but Allah".

It is a well known fact that every language has one or more terms that refer to God and sometimes to lesser deities. This is not the case with the word "Allah". Allah is the personal Name of the One True God. Nothing else can share with Him that name. The term has no plural or gender. This shows its uniqueness when compared with the word god which takes plural form "gods" or feminine "goddess". It is interesting to notice that the word "Allah" is also the name used for God in Aramaic the language of Jesus and sister language of Arabic.

The Oneness of God is a reflection of the unique concept that Islam associates with the Divine Unity. To a Muslim Allah is the Almighty, Creator and Sustainer of the universe. He is similar to nothing and nothing is comparable to Him. Once when Prophet Muhammad was asked about Allah, the answer came directly from God Himself in the form of a short Surah of the Qur'an, which is considered the essence of the unity or the motto of monotheism. This Surah 112, Al-Ikhlas or Al-Tawheed (The Purity) reads: *Say (O Muhammad (Peace be upon him)): "He is Allah, (the) One. "Alah-ka-Samad (Allah the Self-sufficient).*

*Sufficient Master, Whom all creatures need. (He neither eats nor drinks). "He begets not, nor was He begotten. "And there is none co-equal or comparable unto Him]. (Surah Al-Hilal)*

Through this branch of knowledge, monotheism (i.e. *Tawheed*), man gets to know the bases of Islam and the pillars of Faith. Also, one gets acquainted with the Names and Attributes of Allah the Almighty. For this, this branch of knowledge has become the most respected and worthy one as it deals with issues concerning Allah the Almighty: Divine Names and Attributes.

Through this knowledge *Iman* (Faith) reposes in man's heart, and he thus loses its joys and relief. This adds to realizing some degree of the Divine Wisdom, while one gets contented with the Divine Decree and submits himself to Allah, Lord of the universe; in fact, this will fill him with utter happiness and comfort.

We need nothing better than recognizing Allah and knowing His Oneness, to be able to invite the people to follow His Path and to correct their belief and warn them against falling into the darkness of polytheism and disbelief.

In fact, Muslims cannot do without going back to their true belief in Allah, emulating the early Muslims (May Allah bless them all) whose belief reached the exalted standard of perfection and purity.

This book covers most, rather, all the issues relating to Islamic Belief, Faith and the Oneness of Allah.

It's a great honor for me to translate this valuable book: In doing this, I have depended on the Translation of Sahih Muslim by Siddiqui; the Translation of Sahih Al-Bukhari by Dr. Muhmm Khan and the Translation of the Glorious Qur'an by Dr. Khan and Al-Hilali. Also, I have found many benefits in surveying the *Kirab Ar-Tawheed Explained* by Sami' Sivriach.

I invoke Allah to forgive me my sins and overlook my mistakes. I beseech Him to benefit the Muslims all over the world by this book and to accept this work from me as purely dedicated for Him Alone.

If any one finds anything wrong or vagueness in this translation, let him inform me and show me my mistakes as to err is human and to forgive is divine.

*Translator*  
Ali As-Sayed Al-Haleemah

### Publisher's Note

All Praise is due to Allah and much peace and many blessings be upon the Messenger of Allah, his family, his companions, his followers and those who disseminate his call until the Day of Judgment.

One of the aims of Dar Al-Manarah is to explain Islam and its message to the peoples of the world; as Islam is the final message of Allah to mankind. This message was brought over by all the Prophets and Messengers. It is a belief and a special way of life to be emulated by the individual and the whole community.

Since the elements of Islam and its doctrines, concerning belief, ethics and conduct may not be fully known, Dar Al-Manarah thought that translating and publishing this book to acquaint with the bases of Tawheed (Islamic Monotheism).

We would like to thank 'Ali As-Sayed Al-Halewani for his efforts in translating and revising this work. Great appreciation is due also to Selma Cook, our respected editor, under whose guidance and supervision the subject matter took proper form.

*Finally, all Praise and Thanks are due to Allah, Most High.*

Dar Al-Manarah Director  
M. 'Uthman

## In the Name of Allah, the Most Gracious, the Most Merciful

This book starts with the words, "In the Name of Allah, Ar-Rahman (the Most Gracious), Ar-Rahim (the Most Merciful)" following the etiquettes of reciting the Glorious Qur'aan and acting upon the Prophetic Hadith that reads: "Any significant matter that is not preceded by saying: 'In the Name of Allah, the Beneficent, the Merciful'" is ruined (i.e., deprived of all good)." Translated by Ishaq ibn Hisham. Ibn As-Salib said: "This Hadith is ranked as Good." Abu Dawud and Ibn Majah narrated: "Any significant matter that is not preceded by saying, 'Praise be to Allah' or with 'Praise'" is of no good". Narrated Imam Ahmad, "Any significant matter that is not commenced by mentioning Allah, is ruined or of no avail."

In some editions of this book, the author mentioned the statement: "In the Name of Allah, the Most Gracious, the Most Merciful", at the Prophet (peace and blessings be upon him) used to do in some of his messages to the kings and princes of his era. An example of this is found in his (peace and blessings be upon him) message to Hercules, the king of the Romans. Moreover, a copy, in the handwriting of the author (May Allah rest his soul) was found in which he first mentioned the statement "In the Name of Allah, the Most Gracious, the Most Merciful", and then he praised Allah and sent prayers on His honorable Messenger (peace and blessings be upon him) and his followers.

The meaning behind the author beginning by saying "In the Name of Allah" is that: "In the Name of Allah I write (this book) seeking Allah's Assistance and Blessings."

Al-Kass'i, Al-Fara' and Ibn Al-Qayyim spoke about the author's saying "Allah," that the word is derived from "Rah" (i.e. god). The name "Allah" includes all the meanings of the Most Beautiful Names and Attributes of Allah. Those who said that the word "Allah" is derived from "Rah" (god), meant that it attributes Lordship to Allah such as is included in His other Names and Attributes: the All-Knowing, the Determiner, the All-Hearing, and the All-Seeing, ...etc. All these Names and Attributes are eternal, and what is meant here is that the name matches the linguistic stem (from which it is literally derived) in letters and meaning.

Abu Ja'far Tha'labi said that it was narrated on the authority of 'Abdullah Ibn 'Abbas that: "Allah is the One, Who is regarded as the Lord and Who is worshipped by every creature" "Abdullah Ibn 'Abbas narrated: "Allah is the Possessor of Lordship and Divinity over all His creation".

Im Al-Qayim said: "This honorable Name "Allah" has ten verbal characteristics (merits), " which he then stated. Then, he added: "As for its moral characteristics, the best of Allah's creatures, Prophet Muhammad (peace and blessings be upon him) said 'I cannot praise You in a way that You deserve; You are as You have praised Yourself' " How can we enumerate the characteristics of a Name whose Possessor bears absolute and unlimited perfection, praise, glorification, and goodness? This Name is never mentioned over any small amount or quantity of anything except that it increases thereby. If mentioned in times of fear it removes the object of fear, and in times of anguish or distress, it alleviates it. Should a weak person cling to these words, he will be strengthened and a humiliated one will be given dignity. A poor one will be enriched thereby and the one who feels lonely and desolate will be entertained. The wronged person will be aided and supported, while a person who is compelled will be sustained, and the homeless person will be sheltered. It is the great Name with which anguish is removed, blessings are sought, invocations are accepted, sins are forgiven, evil deeds are repelled, and good deeds are performed. It is the Name on which the heavens and earth were raised, Divine Books were revealed, the Messengers were sent down, laws were legislated, prescribed penalties were established, Jihad was founded, the people were divided into happy and unhappy, the Inevitable takes place, and the Events befalls. It is the Name with which the Balance is set, the Straight Path is established, Paradise and Hell Fire were made to exist, and Allah the Almighty is served. It is the Name about which one is asked within the grave, on the Day of Resurrection and during the Reckoning. It is the Name about which alienation is aroused between the faithful and the polytheists. It is the Name for the sake of which one should befriend some, and show enmity to others. The happiness and distress of one depends on knowing that Name and observing its

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<sup>1</sup> As the faithful believed in one and the name Allah (god is = Allah)), whereas the polytheists rejected the very idea that there is no god but Allah. (Translator)

the rights. This Name is the secret of creation and revealing matters; it is linked to the beginning and end of everything. Allah, the Almighty says, *{Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire}*. (Sarah Al 'Imran 191)

Ibn Jarir said that He saying: "Ar-Rahman (the Most Gracious), Ar-Rahim (the Most Merciful)" means that 'Ar-Rahman' is the One Who shows mercy to all creatures, and 'Ar-Rahim' is the One Who shows mercy to the faithful."

Abu Sa'id Al-Khudri narrated Allah's Messenger (peace and blessings be upon him) as saying: "'Ibn, the son of Mary (Maryam) said: Ar-Rahman is the One Who shows mercy in this present life and in the Hereafter, while Ar-Rahim is the One Who shows mercy in the Hereafter.'"<sup>17</sup>

Ibn Al-Qayyim said: "His Name "Allah" indicates that He is served and worshipped by all creatures with love, glorification and complete submission. This requires perfection of His Lordship and Mercy. His Lordship and Mercy include perfection of Dominion and Praise. His Lordship, Divinity, Mercy and Dominion require all the attributes of His Perfection. As all these can not be attributed to one, who is not Living, All-Hearing, All-Seeing, All-Mighty, Speaking. Doer of what He wishes, or Wise in what He Speaks or Does therefore the Attributes that indicate glory and perfection belong to the Name "Allah" and the Attributes that indicate doing, might and inflicting good and harm belong to the Name "Lord," while the Attributes that indicate kindness, mercy, tenderness and grace belong to the Name "Ar-Rahman".

Praise be to Allah and may Allah send His Salat (Grace, Honor, Blessings, and Mercy) on Muhammad and his followers.

"Praise be to Allah," means glorifying Him through beautiful words in a way that shows perfect respect and reverence. Praise originates from the heart and tongue, while giving thanks is carried out by the tongue, heart and the organs. So giving thanks is more general than praising.

The words "*and may Allah send His Salat (Grace, Honor, Blessings, and Mercy) on Muhammad and his followers.*" was mentioned by Imam Al-Bukhari who said: "Allah's Salat on His slave is that He praises him before the Angels." Ibn Al-Qayyim approved of this interpretation.

Also, Allah's Salat on His slave may mean "invocation". In *Al-Masnud*, Imam Ahmad narrated: "*The angels keep on asking for Allah's forgiveness for him and they keep on saying: 'O Allah! Be Merciful to him, O Allah! Forgive him'; as long as he remains sitting at his place of prayer and does not pass wind.*"

The phrase "*and on his followers*," refers to his followers in terms of religion and faith. This includes the Prophet's Companions and other believing men and women.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 1

### On Tawheed

Allah, the Almighty says, *(And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)).* (Adh-Dhariyat, 56)

Allah, the Almighty says, *(And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut")* (An-Nahl, 36)

Allah, the Almighty says, *(And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young.")* (Al-Ibrah, 23, 24)

Allah, the Almighty says, *(Worship Allah and join none with Him (in worship))* (An-Nisa', 36)

Allah, the Almighty says, *(Say (O Muhammad (peace and blessings be upon him)): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawاحش (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic Law). This He has commanded you that you may understand. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men) or give*

evidence), say the truth even if a near relative is concerned, and fulfill the Covenant of Allah. This He commands you, that you may remember. "And verily, this (i.e. Allah's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqun (the pious)". (Al-An'am, 151-153)

Ibn Mas'ud (May Allah be pleased with him) said: "Whoever wishes to ascertain the will of Prophet Muhammad (peace and blessings be upon him) - a will on which the Prophet had set his seal, let him read the following words of Allah (Say (O Muhammad (peace and blessings be upon him)): "Came, I will recite what your Lord has prohibited you from ... And verily, this is My Straight Path..."). (Al-An'am, 151-153)

Mu'adh Ibn Jabaal (May Allah be pleased with him) related: "I was riding behind the Prophet (peace and blessings be upon him) when he said to me: 'O Mu'adh! Do you know what is due to Allah from His creatures, and what is due them?' I responded: 'Allah and His Prophet know best.' He continued: 'What is due to Allah from His creatures is to serve Him alone and never to associate any other being with Him. What is due them is not to punish any person who does not associate ought with Him.' I said: 'O Prophet of Allah, may I not then give the glad tidings to the people?' He replied: 'No! Do not reassure them lest they rely on the promise and hope in their service to Him.'" The foregoing Hadith is reported in the two Sahihs.

#### FURTHER ISSUES:

1. The wisdom of creating jinn and mankind
2. Worship of Allah consists of Tawheed. For, in the opposite of Tawheed [i.e., associationism or polytheism] lies alienation from Allah
3. Whoever does not fulfill the requirements of Tawheed has not worshipped Allah. For, only in Tawheed may the meaning of the verse be sought: (*Nor will you worship that which I worship*). (Al-Kafirun, 3)

4. The wisdom of sending Messengers (and Prophets).
5. The message of Islam has reached all the members of every nation on earth.
6. The religion of all the Prophets is one and the same.
7. Most important: Worship of Allah is not complete except with the denunciation of *Al-Taghut*. Here lies the meaning of the verse: (*Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy Handhold that will never break*). (*Al-Baqarah*, 256)
8. Generally speaking, *Al-Taghut* is anything worshipped other than Allah.
9. The early pious scholars have attached great importance to the aforementioned three unequivocal (*Muhkamas*) verses from *Surah Al-An'am* (*Al-An'am*: 151-153), a fact which subsumes ten other issues, first of which is the prohibition of *Shirk* (Polytheism).
10. The unequivocal verses of *Surah Al-Ibra'* (*Al-Ibra'*: 22-39), and their implications, which are eighteen in number. The first is in the verse, *{And do not set up with Allah another god, lest you be doomed to guilt and defeat}*. The last is the verse, *{And do not set up with Allah another god lest you be consigned to Hell, guilty and vanquished}*. (*Al-Ibra'*, 39) Allah, Most High, has drawn our attention to the gravity of these issues, in the verse, *{That is wisdom which your Lord has revealed to you}*. (*Al-Ibra'*, 39)
11. The implication of the Qur'anic verse in *Surah An-Nisa'*, which is known as the "Verse of the Ten Duties of Man", the start of which is, *{And worship Allah Alone. Do not associate ought with Him}*. (*An-Nisa'*, 36)
12. Attention should be paid to the will of Allah's Messenger (peace and blessings be upon him) at his death.
13. Realizing our duty to Allah.
14. Realizing our right with Allah if we fulfill our duty to Him.
15. This last issue is unknown to most of the Prophet's companions.
16. Permissibility of keeping this matter secret in order to preserve public benefit.

17. Worthiness of passing the glad tidings to the Muslims.
  18. Fear of reliance on the promise of Allah's unlimited Mercy
  19. Responding to questions without knowledge of the answer, "Allah and His Messenger know best."
  20. Possibility of granting knowledge to some and not to others.
  21. The Prophet's modesty in mounting a donkey with a second rider.
  22. Legitimacy of two persons riding on the beast of burden
  23. The virtue of Mu'adh ibn Jabal.
  24. The great importance of this issue.
- \* \* \* \* \*

There are two types of *Tawhid*. The first type is *Tawhid* of Knowledge and Proving, which is the *Tawhid* of Lordship and Divine Attributes. The second type is *Tawhid* of Demand and Purpose, which is the *Tawhid* of Worship.

Ibn Al-Qayim said: "The *Tawhid* for which the Messengers called and the Divine Books were revealed is of two types: *Tawhid* of Knowledge and Proving, and *Tawhid* of Demand and Purpose. The former is concerned with proving the reality of Allah's Entity, Attributes, Actions, Names, Speaking of His Books verbally, and Speaking with whom He wills of His slaves. It is also concerned with proving the comprehensiveness of His Pre-ordination, Divine Decree and Wisdom. The Glorious Qur'an clearly expresses this type of *Tawhid* as in the verses found at the beginning of *Surah Al-Hadid*, *Ta-Ha*, the last verses of *Surah Al-Hashr*, the first verses of *Surah As-Sajdah*, *Al 'Imran*, and all of *Surah Al Ikhlas*, ... etc.

The second type was indicated by *Surah Al-Kafirun* that reads: (*Say: (O Muhammad (peace and blessings be upon him) to those Murtakibun and Kafirun): "O Al-Kafirun (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)! I worship not that which you worship. Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion"*

*(Islamic Monotheism)"}, (Surah Al-Kafirun, 1-6)"*

In addition to this Allah Says [Say (O Muhammad (peace and blessings be upon him); "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah"]. (Surah Al 'Imran: 61)

As well as these, we find the same in the first and last verses of Surah Al-Fatihah, the first, middle and last verses of Surah Ghafir, the first and last verses of Surah Al-A'raf, the whole of Surah Al-An'am, and most of the Surahs of the Glorious Qur'an. Every Surah of the Glorious Qur'an indicates and testifies about the two types of Tawheed.

The Glorious Qur'an is either a narration about Allah, His Names, Attributes, Acts and Sayings, which is the predictive (related to knowledge) Tawheed or it is an invitation to worship Allah Alone, to associate no partners to Him, and to discard all and any that are worshipped besides Him, which is the Demanding element of Tawheed. It could also be expressed in the form of orders and prohibitions, which are the requirements and complements of Tawheed. It is a narration concerning honouring the monotheists in the present life and in the Hereafter, which is the reward of Tawheed. It is also a narration concerning the polytheists and their disgrace in this life and in the Hereafter, which is the recompense or punishment of those who reject and defy Tawheed. Thus, the Glorious Qur'an is deeply concerned with Tawheed, its reward, penalty, and the status of the polytheists and their punishment.

Bin Taymriyah said, "Tawheed with which Messengers were sent down, includes professing that Divinity belongs to Allah Alone and stating that there is no god but Allah, i.e. none has the right to be worshipped but Him. Besides, one should not rely but on Him, one should not befriend but for His Sake, one should not show enmity (to any) but for His Sake, and one should not act, except for Him. This includes confirming the Names and Attributes that He attributed to Himself".

Allah, the Almighty says, *{And your Rabb (God) is One Rabb (God*

- Allah) *La ilaha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful). (Surah Al-Baqarah: 163)

Again Allah says: {And Allah said (to mankind): "Take not Iblis (new gods) in worship). Verily, He (Allah) is (she) only One Rabb (God). Then, fear Me (Allah, the Almighty) much and fadn me (Alone), i.e. be away from all kinds of sins and evil deeds that Allah has forbidden and do all that Allah has ordained and worship none but Allah}. (Surah An-Nahl: 51)

Allah, the Almighty also says: {And whoever invokes (or worships), besides Allah, any other Rabb (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kafirun (the disbelievers in Allah and in the Oneness of Allah, polytheists, pagans, idolaters) will not be successful}. (Surah Al-Mu'minun: 117)

Allah, the Almighty says, {And ask (O Muhammad (peace and Blessings be upon him)) those of Our Messengers whom We sent before you: "Did We ever appoint alihah (gods) to be worshipped besides the Most Gracious (Allah)?"} (Surah Az-Zukhruf: 45)

Allah, the Almighty informed us that all Prophets invited the people to worship Him Alone. He says: {Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah: we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allah Alone"}. (Surah Al-Mu'minun: 4)

Allah said regarding the polytheists: {Truly, when it was said to them: *La ilaha illalillah* "(none has the right to be worshipped but Allah)" They puffed themselves up with pride (i.e. denied it). And (they) said: "Are we going to abandon our alihah (gods) for the sake of a mad poet?") (Surah As-Saffat: 35-36)}

Tasbih does not only mean 'Tasbih Ar-Rabbibiyah' (Oneness of the Lordship of Allah), i.e. that Allah Alone was the Creator of the universe as thought by some Soifs. They believe that if they are

successful in proving that Allah is the Creator of the universe, that they would then reach the peak of Tawheed. But, if one confessed what is deserved by the Lord (Allah) in terms of Attributes and due Glorification and that He is the Creator of the universe, he is not yet a believer unless he bears witness that there is no god but Allah Alone. Thus, he confesses that none has the right to be worshipped but Allah Alone. The Ruh (god) is the one, who deserves to be worshipped and not the one who creates. So, if it is interpreted as the one, who creates and it was thought that this is the peak of Tawheed as done by the Sufi following – as they claim – Abu Al Hasan and his adherents, they won't realize the essence of Tawheed with which Prophet Mohammad (peace and blessings be upon him) was sent. Though the polytheists from among the Arabs confessed that Allah Alone was the Creator of everything, they were still regarded as polytheists.

Allah, the Almighty says, (*And most of them believe not in Allah except that they attribute partners unto Him f.i. they are Mushrikun i.e. polytheists*). (Surah Yusuf: 106)

A group from among the pious predecessors said: "You ask them: who created the heavens and earth? They reply: it is Allah, while they worship others besides Him. Allah, the Almighty says, (*Say: "Whom at the earth and whosoever is therein? If you know!" They will say: "It is Allah's!" Say: "Will you not then remember?" Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" They will say: "Allah." Say: "Will you not then fear Allah (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?"*) *Say: "In Whose Hand is the sovereignty of everything (f.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, f.e. if Allah saves anyone, none can punish or harm him, and if Allah punishes or harms anyone, none can save him, if you know."* They will say: "*(All that belongs) to Allah.*" *Say: "How then are you deceived and turn away from the truth?"*" (Surah Al-Mu'minun: 84-89)

Not everyone who testifies that Allah is the Lord of everything and its Creator, is a worshipper, except those who serve none but Him, who call for none but Him, who fear none but Him, who obey His Messengers, who see clearest to His Commandments and Prohibitions.

The polytheists generally confessed that Allah is the Creator of everything, but they established besides Him intercessors and partners.

Allah, the Almighty says, {Have they taken (others) as intercessors besides Allah? Say: "Even if they have power over nothing whatsoever and have no intelligence?" Say: "To Allah belongs all Intercession. His is the Sovereignty of the Heavens and the earth. Then to Him you shall be brought back."} (Surah Az-Zumar; 43:44)

Allah, the Almighty says, {And they worship besides Allah things that hurt them not, nor profit them, and they say: "These are our intercessors with Allah." Say: "Do you inform Allah of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!} (Surah Yunus: 18)

Allah, the Almighty says, {And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We set not with you your intercessors, whom you claimed to be partners with Allah. Now all relations between you and them have been severed, and all that you used to claim has vanished from you}. (Surah Al-An' am: 94)

Allah, the Almighty says, {And of mankind are some, who take (for worship) others besides Allah as rivals (to Allah)}. (Surah Al-Baqarah: 165)

Thereupon, among these people were some who prostrated themselves to the sun, the moon, and the planets, invoking them, fasting and slaughtering sacrifices for their sake. Such a person then says, "This is not polytheism! Polytheism is that one should think of them as plowers of his life, so, if one deems them as mediators, he is not a polytheist." But, indeed, this is clearly polytheism.

Allah, the Almighty says, {And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)}. (Surah Adh-Dhariyat: 36)

Ibn Taymiyah said, "Worship is to obey Allah in what He has revealed to the people through the Messengers."

He also said, "Worship is a comprehensive title that covers all that which pleases and satisfies Allah such as sayings and public and private acts." Ibn Al Qayim said: "Worship has fifteen bases, whoever achieves them all, is a perfect slave (worshipper) of Allah. This means that worship is observed by the heart, the tongue and the organs. Also, there are five rulings pertaining to worship: Obligatory, Desirable, Unlawful, Disliked, and Permissible. These five rulings are observed by the aforementioned three: the heart, the tongue and the organs. Thus the total becomes fifteen."

Imam Al-Qurtubi said: "Worship originally means servility and submission. An act of worship is so called because they observe and carry them out submissively and in servitude to Allah."

The Qur'anic verse means that Allah, the Almighty tells us that He created the jinn and mankind only to worship and serve Him. This is the wisdom of their creation, as well as religious, legal wisdom.

Ibn Kathir said: "To worship Allah is to obey Him, i.e. to do what one is ordered to do and avoid what he is prohibited from doing. This is the essence of the religion of Islam because Islam means to submit to Allah the Almighty with complete servility, obedience and humility."

Upon interpreting this Qur'anic verse he said: "Allah created all creatures to worship Him Alone without assigning any partners to Him, so, whoever obeys Him, will be abundantly rewarded and whoever disobeys Him, will be severely punished. Allah also informs us that He is free from all needs and that His Creation is the one, who needs Him in every respect as He is their Creator and Sustainer."

Pertaining to this verse, 'Abd ibn Abu Talib (May Allah be pleased with him) said: "Except that I order them to worship Me and that I call them to My Worship." Mughash added: "Except that I order and forbid them." Ibn Taymiyah and Az-Zajjaj said: "This is indicated by Allah's Statement: *(Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allah on him)?)* (Surah Al-Qiyamah: 36)"

Imam Ash-Shafi'i said: "To be ordered and forbidden to do things."

Also, Allah says in countless places in His Glorious Qur'an: (*worship your Lord*), and (*fear your Lord*), in which He orders the Muslims to observe what they were created for, and He sent the Messengers down to convey this truth. In fact, this is the true meaning of the verse, as comprehended by the majority of Muslim scholars.

This verse resembles Allah's Statement that reads: (*We sent no Messenger, but to be obeyed by Allah's Leave*). (Surah An-Nisa': 64), and the Messenger may or not be obeyed. Also, He created them to worship Him, but they may or may not worship Him. He (Glorified be He) did not create them and force them to worship Him, but He created them and left them free to worship Him or not. If they do so, i.e., worship Him, they will be rewarded abundantly.

This interpretation is supported by Prophetic Hadith, foremost among which is the following Narrated Imam Muslim on the authority of Aa'ishah bint Malik, who reported the Prophet (peace and blessings be upon him) as saying: "*Allah will say to that person of the (Hell) Fire, who will receive the least punishment: 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?'*" He will say, "Yes." Then Allah will say, "While you were in the backbone of Adam, I asked you much less than this, i.e. *not to worship others besides Me, but you insisted on worshipping others besides me.*" This polytheist rebelled against what he had been ordered by Allah; that he should confess His Oneness and assign no partners to Him, but instead be disobeyed and held others as partners and equals to Him. This is the legal, religious will as mentioned earlier. In this way, the universal and religious wills correlate in regard to the obedient believer, whereas the universal one is found alone in regard to the disobedient person or polytheist.

Allah, the Almighty says, (*And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut".*) (Surah An-Nahl: 36)

<sup>1</sup>Umar ibn Al-Khattab (May Allah be pleased with him) said:

"Tagħar" is Satan." Jaber ibn 'Abdullah said "Tagħut was some soothsayers or wheat devils used to descend." Imam Maħlik said "Tagħraf is all that is worshipped other than Allah, the Almighty."

These are only a few examples of Tagħraf. Ibn Al-Qayim defined it perfectly when he said, "Tagħraf is anything other than Allah and His Messenger to which the people adjudicate, worship, blindly follow, obey in what Allah should be obeyed; these are the Tagħraf of this world. To one who contemplates, it is obvious that the people who follow them disregard the worship of Allah and neglect obeying His Messenger."

Allah, the Almighty informs us that He sent among every nation a Messenger proclaiming this statement: *{Worship Allah, and avoid Tagħraf}*, i.e. worship Allah Alone and reject the worship of anything other than Him. Allah, the Almighty says, *{Whoever disbelieves in Tagħraf and believes in Allah, then he has grasped the most trustworthy household that will never break}*. (Surah Al-Baqarah: 256)

"*The most trustworthy household that will never break*" contains the meaning of the statement, "*There is no god but Allah.*"

Pertaining to this verse, Ibn Kathir said "All the Messengers called for the worship of Allah and forbade the worship of anything other than Him. Still, Allah sent Messengers to mankind, since polytheism appeared among the people of Nuh (Noe), who was the first Messenger to be sent to mankind, till Muhammad (peace and blessings be upon him) was the seal of them all, Muhammad's Message reached the jinn and mankind, and the east and the west. Allah, the Almighty says, *{And We did not send any Messenger before you (O Muhammad (peace and blessings be upon him)) but We revealed to him (saying): "La ilaha illa Ana ja'ruh has the right to be worshipped*

<sup>1</sup>The word Tagħraf covers a wide range of meanings. It means anything worshipped other than the Real God (Allah) i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, eagles, human beings e.g. Messengers of Allah, who were falsely worshipped and taken as Tagħraf. Likewise saints, priests, rulers, leaders etc. are falsely worshipped and wrongly followed. Sometimes "Tagħraf" means a false judge who gives a false judgement. (Quoted by Translators)

*but I (Allah), so worship Me (Alone and none else). (Surah Al-Anbiya': 25)*

Allah, the Almighty also says, *{And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghat". (Surah An-Nahl: 36)}*

Hence, how can the polytheists justify their claim that if Allah wished, they would not be worshipping anything besides Him! Indeed, they are deprived of Allah's Legal Will, for the Message reached them through His Messengers. They have no means to defy His Universal Will, that enables them to believe in Him by the Divine Decree. This is because Allah, the Almighty created Hell-fire and assigned to it its dwellers from among the devils and polytheists, but He does not accept disbelief from His worshippers and slaves. Then, Allah the Almighty denied them punishment in this present life after they had been warned by the Messengers. Thus, He says: *{Then of them were some whom Allah guided and of them were some upon whom the straying was justified}. (Surah An-Nahl: 36)*

This verse is an explanation of the aforementioned one that reads: *{And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghat". (Surah An-Nahl: 36)}*

This verse indicates that the wisdom of sending Messengers, is to invite their nations to worship Allah Alone and nothing but Him, and that Islam is the religion of all the Prophets and Messengers, while their Laws were different. Allah, the Almighty says, *{To each among you, We have prescribed a law and a clear way}. (Surah Al-Ma'idah: 45)*

Venly, to be a true believer, one must practice belief in his heart and with his body.

Allah, the Almighty says, *{And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of*

*honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."} (Surah Al-Humazah, 23, 24)*

Ibn 'Abbas said that "decreed" means "commanded".

Allah, the Almighty says, *{...that you worship none but Him}*, this is the meaning of the statement "There is no god but Allah."

Ibn Al-Qayyim said: "True belief must imply two things:

**First:** negating the existence of any god but Allah the One.

**Second:** affirming faith that Muhammad is His Messenger (peace and blessings be upon him)."

The verse that reads, *{And that you be dutiful to your parents}*, i.e. Allah, the Almighty decreed that you be dutiful to your parents, as He decreed that you worship Him Alone. He says in another verse, *{give thanks to Me and to our parents. Unto Me is the final destination}*, (Surah Luqman, 14)

*{If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them}*, means not to say anything bad to them or say the slightest word of disrespect. In addition, as viewed by 'A'ishah bint Abi Bakr, it means not to do anything bad to them. After forbidding one to do or say anything bad to them, He commanded the good word and act to be done to them *{but address them in terms of honor}*, i.e. respectfully, politely and tenderly. And, *{lower unto them the wing of submission and humility through mercy}*, meaning to behave humbly and modestly. *{And say: My Lord! Bestow on them Your Mercy}*, i.e. when they attain old age; or after they die, *{As they did bring me up when I was young}*.

No doubt, there is a great number of Hadiths related to politeness towards one's parents and their right to it. Foremost among which are the following: Narrated Anas (May Allah be pleased with him) "When Allah's Messenger (peace and blessings be upon him) mounted the pulpit he said: 'Amin, Amin, Amin.' They (the companions) asked, 'O Allah's Messenger! Why did you say "Amin"?' He replied, 'Gottwei came

*to me and said: Let him be humbled, whosoever you are mentioned before him and he does not send prayers to you, say: Aun! I said: Aun. Then, Gabriel said: Let him be humbled, whosoever witnesses the month of Ramadan and he is not forgiven. Say: Aun! I said: Aun. Then, he said: Let him be humbled, he who finds his parents in old age, either one or both of them, and does not enter Paradise." (Transmitted by Al-Hakim, Ibn Hibban, Al-Tabarani and Imam Al-Bukhari)*

*Abu Hurairah (May Allah be pleased with him) reported Allah's Messenger (peace and blessings be upon him) as saying, "Let him be humbled, let him be humbled. It was said: Allah's Messenger, who is he? He said: He who finds his parents in old age, either one or both of them, and does not enter Paradise." (Transmitted by Imam Ahmad)*

*It is narrated on the authority of 'Abdur-Rahman Ibn Abu Bakr that his father said: "We were in the company of Allah's Messenger (peace and blessings be upon him) and he observed: Should I not inform you about the most grievous of the grave sins? (The Prophet) repeated it three times, and then said: Associating anyone with Allah, disobedience to parents, and false testimony or false witness. The Prophet (peace and blessings be upon him) was reciting, then he sat up, and he repeated it so many times that we wished that he would become silent." (Transmitted by Bukhari and Muslim)*

*"Abdullah Ibn 'Aam (May Allah be pleased with them) narrated that Allah's Messenger (peace and blessings be upon him) said: "Allah's punishment is implied in the parents' contentiousness, and His discontents are implied in theirs."*

*'Abdullah Ibn 'Umar (May Allah be pleased with him) reported that when 'Abdullah Ibn 'Umar set out to Makkah, he kept a donkey with him, which he used as a diversion from the tediousness of the journey on the camel's back and he had a turban, which he tied round his head. One day, as he was riding the donkey, a desert Arab happened to pass by him. He ('Abdullah Ibn 'Umar) said: Aren't you so and so? He said: Yes. Then he gave him his donkey and said: Ride it, and tie the turban round your head. Some of his companions said: May Allah pardon you, you gave to this desert Arab the donkey on which you enjoyed riding for diversion and the turban which you tied round your head. Thereupon he said: Verily I heard Allah's Messenger (peace and*

blessings be upon him) as saying: "The finest act of goodness is the kind treatment of a person to the loved ones of his father after his death and the father of this person was a friend of 'Umar" (Sahih Muslim)

The verse that reads, {Worship Allah and join none with Him (in worship)} (Surah An-Nisa', 36)

Al-Hafiz Ibn Kathir said: "In this verse, Allah, the Almighty commands His slaves to worship Him and not to associate any partners with Him (in worship), as He is the Creator and the Sustainer, Who provides for His creatures all the time. He is the Only One, Who has the right and deserves to be worshipped." In addition, this is called the Ten rights verse.

The verse that reads: {Say (O Muhammad (peace and blessings be upon him)): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents...etc."}, Ibn Kathir said about this verse that "Allah, the Almighty says to His Prophet and Messenger Muhammad (peace and blessings be upon him) (Say) to those polytheists who worshipped others other than Allah and who declared as unlawful what has been made lawful by Him. (Come, I will recite what your Lord has prohibited you from), meaning what your Lord has really prohibited you from and not by way of fabrication or supposition, but rather by way of inspiration and Divine Decree (Join not anything in worship with Him), as if there is some omission in the verse, which the context indicates. In other than the text of the Glorious Qur'an, the statement would be: He ordained that you join not anything in worship with Him. This is why He says at the end of the verses (This He has ordained for you)."

This means that Allah made unlawful to you what He ordained for you to avoid, mainly, to join partners with Allah in worship. That is why when any of the polytheists were asked about Prophet Muhammad's call, he would say: "He tells us to worship Allah and Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said."

Abu Sufyan used to Heraclius, and, this is what was understood by

Abu Sufyan and the others from the saying of Allah's Messenger "Say 'there is no god but Allah', and you will surely be successful." (Sahih Al-Bukhari)

Concerning the verse, *{Be good and dutiful to your parents}*, Al-Qurtubi said "It means being good and dutiful to one's parents, doing good to them, being righteous with them, obedient to them, sustaining them, removing slavery from them (if they were slaves), and not to rule over them.

The verse, *{kill not your children because of poverty - We provide sustenance for you and for them}*, means not to bury your daughters alive for fear of poverty and need, because I am (Allah) the Sustainer Who provides for you and them. Some of them (the polytheists) used to kill their sons out of fear of poverty. It is narrated on the authority of 'Abdullah ibn Mas'ud that a man said, *"Messenger of Allah! Which offence is the most grievous in the Sight of Allah?"* He (the Prophet *(peace and blessings be upon him)*) replied *"That you associate a partner with Allah (despite the fact) that He created you."* He (the man) said: *"What next?"* He (the Prophet *(peace and blessings be upon him)*) replied: *"That you kill your child out of fear that he would join you in eating your food."* He (the inquirer) said (again): *"What next?"* He (the Prophet *(peace and blessings be upon him)*) replied: *"That you commit adultery with the wife of your neighbor."* And the Almighty and Exalted Lord testified to it (with this verse): *(And those who invoke not any other ilah (god) along with Allah, nor kill such a person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. The torment will be doubled for him on the Day of Resurrection, and he will abide therein in disgrace; except those who repent and believe (in Islamic Monotheism), and do righteous deeds; for those, Allah will change their sins into good deeds and Allah is Oft-Forgiving, Most Merciful).* (Surah Al-Purjan, 68-70)

Concerning the verse that reads, *{Come not near to Al-Fawātiḥ (shameful sins, illegal sexual intercourse) whether committed openly or secretly}*, Ibn 'Atiyah said: "This is a general prohibition to commit all types of shameful sins."

About the verse, *(And kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic Law))*, 'Abdullah bin Mas'ud narrated that Allah's Messenger (peace and blessings be upon him) said: "The blood of a Muslim, who confesses that none has the right to be worshipped but Allah and that I am His Messenger, cannot be shed except in three cases: In Qurb (retaliation) for murder, a married person who commits illegal sexual intercourse and the one who abandons Islam (apostate) and leaves the Muslims."

His Saying: *{Thus He has commanded you that you may understand}*. Ibn 'Anyah said: "This refers to all the prohibited things." Imam Al Tabari said: "He mentioned first 'understand', then 'remember', then 'become Al-Mansur (the pious)', because if they understand, they will remember, and then they will fear and finally they will become from among the pious."

Ibn 'Abiyah spoke about the verse, *(And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength)*, saying, "This is a general prohibition to come near to the orphan's property with the exception of improving it through trade, as stated by Muhyiddin."

About the verse, *(Until he (or she) attains the age of full strength)*, Imam Malik said: "This means until he (or she) comes of age and complete maturity."

Concerning the verse, *(And give full measure and full weight with justice)*, Ibn Kathir said: "Allah, the Almighty commands establishing justice when one takes and gives. *(We burden not any person, but that which he can bear)*, so if one errs after exerting himself to do what is best, he is not to be blamed or reproved."

Allah, the Almighty says, *(And whenever you give your word (i.e. judge between man or give evidence), say the truth even if a near relative is concerned)*, this is a command to observe justice in word and action whether the concerned is a near relative or not. Al-Hazafi said: "Observing justice in word in the right of friends or enemies, does not change from time of contentment to that of anger." Allah, the Almighty says, *(And let not the enmity and hatred of others make you*

*avoid justice. Be just: that is nearer to piety] (Surah Al-Mâ'idah, 5)*

About His Saying: *{And fulfill the Covenant of Allah}*, Ibn Janz said: Fulfill and obey the Ordinance or Command of Allah. *{This He commands you, that you may remember}*, means that you may find admonition, derive lessons and leave what you used to do.

Al-Qurtobi commented on His Saying: *{And verily, this (i.e. Allah's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path}*; and said: "This is a great verse as Allah, the Almighty prohibited, commanded and then warned against following other than His Path as clarified and shown in a great number of the Hadiths of His Messenger (peace and blessings be upon him) along with the sayings of our early predecessors." Al-Fara'i and Al-Kasa'i said: "The Straight Path is the religion of Islam." So Allah orders us to follow the Straight Path, which He made possible through Prophet Muhammad (peace and blessings be upon him) and His Legislation. The Path whose end will be Paradise and there are as well, many other sub-paths beside it. Whoever follows the Straight Path, will be successful; and whoever follows any of those other sub-paths, his final abode will be the Hell-Fire. Allah, the Almighty says: *{and follow not (other) paths, for they will separate you away from His Path}*"

Imam Ahmad, An-Nasa'i, Ad-Darimi, Ibn Abu Hatim and Al-Hakim narrated on the authority of Ibn Mas'ud (May Allah be pleased with him) that, "The Prophet (peace and blessings be upon him) drew a line (on the earth) then said: 'This is the Straight Path of Allah.' Then, he drew lines to its right and left, and said: 'There are paths, none amongst which is without a devil calling thereto.' Then he (peace and blessings be upon him) recited: *{And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path}*. (Surah Al-An'am, 153)

Mujahid said: "The (other paths) are innovations and lusts."

Ibn Al-Qayyim said: "Let's have a brief note on the Straight Path, for the people have various and differing views concerning its attributes and requirements while its reality can be shown in the following. It is the

Path of Allah, which He established for His slaves, leading them to Him. There is no (real) path other than this. All paths are blocked before the creatures, except that which was declared on the tongues of His Messengers. This Path is worshipping Allah Alone, associating nothing with Him in terms of worship, and obeying His Messengers. Thereupon, one must worship Allah Alone and obey none but His Messenger (peace and blessings be upon him). This is the essence of the statement '*There is no god but Allah, and Muhammad is His Messenger.*' So, anything with which the Straight Path is interpreted stems from these two principles, namely *There is no god but Allah, and Muhammad is His Messenger*." This can be explained in the following: one must feel love for Allah in his heart and should exert himself to please Him. One's heart should be filled with love for Allah, and his will should cling to Allah's Pleasure. The first is realized through achieving '*There is no god but Allah*', and the second is realized through achieving '*Muhammad is the Messenger of Allah*'. This is the real guidance and the true religion. It is to know the truth and to act according to it. It is to know what the Prophet (peace and blessings be upon him) was sent with and to work thereupon. Sahl Ibn 'Abdullah said: "Adhere to the Prophet's Tradition and Sunnah because I fear for you that - very soon - a day will come when a man mentions Prophet Muhammad (peace and blessings be upon him) and the necessity of following him in all affairs, and the people will dispraise, have an aversion to, disown, humiliate and insult him."

Ibn Mas'ud (May Allah be pleased with him) said, "Whoever wishes to ascertain the will of Prophet Muhammad (peace and blessings be upon him) - a will on which the Prophet had set his seal, let him read the following words of Allah: *say (O Muhammad) (peace and blessings be upon him): "Come, I will recite what your Lord has prohibited you from ... And verily, this is My Straight Path.."* (Surah Al-An'âm, 131-133)"

His full name was 'Abdullah ibn Mas'ud ibn Ghaffir ibn Habib Al-Hadid, Abu 'Abdur Rahman. He was a noble companion of Allah's Prophet (peace and blessings be upon him) who rushed to embrace Islam at its dawn. He witnessed the battles of Badr, Uhud, Al-Khandaq (the Trench), and the pledge of Ar-Ridwan. He was one of the most knowledgeable from among the companions. 'Umar ibn Al-Khattab

(May Allah be pleased with him) appointed him as ruler over Kufa and he died in 32 A.H.

This Tradition was transmitted by Al-Tirmidhi, Ibn Al-Mundhir, Ibn Abu Hatim and Al-Tibarani. Some scholars said, "This tradition means, whoever wishes to ascertain the will, which is likened to a book written and sealed and was not altered or changed, he should recite. (Say (O Muhammad (peace and blessings be upon him)): "Come, I will recite what your Lord has prohibited you from ... And verily, this is My Straight Path...). (Surah Al-An'âm, 151-153) It is likened to a sealed book in which none of its letters have been changed or altered. The Prophet (peace and blessings be upon him) commanded us to adhere to the Book of Allah only (in addition to the Sunnah of His Prophet). He said as transmitted by Imam Muslim in his Sahih; "I have left among you the Book of Allah, and if you hold fast to it, you would never go astray."

'Ubadah Ibn As-Samit narrated. "Allah's Messenger (peace and blessings be upon him) said, 'Who amongst you pays me the homage to adhere to these three verses?' Then, he (peace and blessings be upon him) recited. (Say (O Muhammad (peace and blessings be upon him)): "Come, I will recite what your Lord has prohibited you from ... And verily, this is My Straight Path...). (Surah Al-An'âm, 151-153) till he finished them all. Then he (peace and blessings be upon him) said: 'Whoever fulfills them, his reward is with Allah. Whoever decreases anything from them and Allah punished him in this present life with it, it is his penalty. And, whatever He delays for the Hereafter, his affair will be with Allah, if He wills, He will punish or forgive him'" (Transmitted by Al-Hakim, Ibn Abu Hatim and Mohammed Ibn Abu Nasr)

In addition, the Prophet (peace and blessings be upon him) has not advised his Ummah (community or nation) except with what they were advised by Allah, the Almighty through him, and He sent His Book for an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims). (Surah An-Nahl, 89) So, these verses contain the advice given by Allah, the Almighty and His Messenger (peace and blessings be upon him).

His saying: Mu'adh Ibn Jibal (May Allah be pleased with him) related: "I was riding behind the Prophet (peace and blessings be upon him) on a donkey when he said to me 'O Mu'adh! Do you know what is due to Allah from His creatures, and what is due them?' I responded: 'Allah and His Prophet know best.' He continued, 'What is due to Allah from His creatures is to serve Him alone and never to associate any other being with Him. What is due them is not to punish any person who does not associate anything with Him.' I said 'O Prophet of Allah, may I not then give the glad tidings to the people?' He replied: 'No! Do not reassure them lest they rely on the promise and laze in their service to Him.'" The foregoing Hadith is reported in the two Sahihs.

Mu'adh Ibn Jibal's (May Allah be pleased with him) full name was Abu 'Aazr Ibn Aws Al-Ansaari Al-Khuza'i, Abu 'Abdur Rahman. He was one of the noblest companions of Prophet Muhammad (peace and blessings be upon him). He witnessed Fitr and the battles that followed. He was the most knowledgeable one among all the companions in regard to legal rulings and the interpretation of the Glorious Qur'an. The Prophet (peace and blessings be upon him) said: "*Mu'adh will be resurrected on the Day of Judgment preceding the scholars by a step.*" It was said: "Mu'adh will precede the scholars by the length of an arrow's shot or by a mile or within eyeshot." Mu'adh (May Allah be pleased with him) died in 18 A.H. during the plague of 'Amwas in Syria. The Prophet (peace and blessings be upon him) appointed him as his viceroy over the people of Makkah to teach them the matters of religion.

His saying: "*I was riding behind the Prophet (peace and blessings be upon him),*" wherein there is legibility of two persons riding on a beast of burden, along with the virtue of Mu'adh Ibn Jibal.

The words, "*on a donkey*", whose name was 'Ufar which was given as a gift to Prophet Muhammad (peace and blessings be upon him) by the ruler of Egypt at that time. This shows the modesty of Allah's Prophet (peace and blessings be upon him) in mounting a donkey along with a second rider.

His saying: "*Do you know what is due to Allah from His creatures, and what is due them?*" These rights are real and must be fulfilled, for Allah has promised that Allah, the Almighty says, *{If it is} a*

*Promises of Allah, and Allah fails not in His Promise, but most of men know not}. (Surah Ar-Rum, 6)*

Ibn Taymiyah said: "The obedient deserves a good reward by Allah's Grace and Bounty and not by His Justice." Some people say: "The word "deserve" here is meaningless, but Allah informs us of this and His Promise must be fulfilled." Others view that there is a state of deserving that exceeds this, as indicated by the Glorious Qur'an and the Prophetic Sunnah. Allah, the Almighty says, *{And (as for) the believers, it was incumbent upon Us to help them}.* (Surah Ar-Rum, 47) However, the Saheeh scholars say, "Allah is the One Who made it incumbent upon Himself to show mercy and to give the rights (to those who deserve them) and these were not made incumbent upon Him by any of His creatures. Indeed, many religious sects went astray in the respect as they viewed that the right must be fulfilled by Allah due to His creatures, for they obeyed Him willingly and therefore, they deserve a good reward."

His saying: "*I responded: 'Allah and His Prophet know best.'*" The lesson we must derive from this, is to respond to questions when we are without knowledge of the answer, "*Allah and His Messenger know best.*"

His saying, "*What is due to Allah from His creatures is to serve Him alone and never to associate any other being with Him*", i.e. to worship Him Alone.

The words, "*and never to associate any other being with Him*", means to worship Allah Alone as one must be free from polytheism in terms of worship because the one who is not free from polytheism is not a true believer or a real monotheist. This is the explanation of the statement, "The Worship of Allah consists of Tawheed. For, is the opposite of Tawheed [i.e., associationism or polytheism] lies alienation from Allah. Allah, the Almighty says in a Divine Narration: "I am and the Divinity and mankind, on a great news, I create while others are worshipped, I provide sustenance while others receive thanks, My good descends on My slaves while their evil ascends to Me, and I show affection to them through My Boundless while they show enmity to Me through sinful deeds."

His saying: "What is due to them is not to punish any person who does not associate ought with *Him*." Al-Hafiz Ibn Hajar said: "He (Allah's Prophet (peace and blessings be upon him)) limited the matter, to negating polytheism or association of others with Allah because this recalls perfect *Tasleem* and affirming Prophethood to His Messenger (peace and blessings be upon him) as he who believes the Messenger (peace and blessings be upon him), he certainly believes Allah, the Almighty and whoever believes Allah, he is a polytheist and a disbeliever."

His saying: "I said, 'O Prophet of Allah, may I not then give the glad tidings to the people?'" The lesson we derive from this is the worthiness of passing glad tidings to the Muslims.

The words, "Nor Do not reassure them lest they rely on the promise and lapse in their service to *Him*," mean not to reassure them lest they rely on the promise and lapse in their service and worship of Allah, the Almighty. This last issue is unknown to most of the Prophet's companions. Also, it is permissible to keep this matter secret in order to preserve public interest.

This chapter includes many other merits, foremost among which are the following: urging Muslims to worship Allah Alone and that worship accompanied by polytheism is useless. Also, drawing one's attention to the gravity of politeness and tenderness towards one's parents and the prohibition of showing impurity towards them. The attachment of great importance to the aforementioned three unequivocal (*Muhkamas*) verses from Surah Al-An'ām (Al-An'ām, 151-153). And last but not least, the permissibility of keeping a given type of knowledge secret, in order to preserve public interest.

The meaning of "The foregoing Hadith is reported in the two *Sahīts*" refers to the two *Sahīts* of Al-Bukhari and Muslim. Al-Bukhari was Imam Muhammed ibn Isma'il ibn Ibrahim ibn Barzibrah Al-Is'fī. His title was "Al-Hafiz", and among his works were: *Sahīt Al-Bukhari*, *At-Tarīkh* (History), *Al-Adab Al-Mufrad* (Unique Good Manners) and others. He transmitted on the authority of Imam Ahmed, Ibn Hanbal, Al-Hazrū, Ibn Al-Madīni and their *Taheqqaq* (pl. *Tabaqat*) Class of Transmitters (of the Prophetic Sunnah). In addition, others that narrated from him included Imam Muslim, An-Nasa'i and Al-Firabi.

He was born in 194 A.H. and died in 256 A.H

'Muslim' was Ibn Hajar Ibn Muslim Abu Al-Hussein Al-Qashani Al-Nassaburi. He wrote *Sahih Muslim*, *Al-'Iqal* (Decrees), *Al-Wujūd* (Conscience), and others. He transmitted on the authority of Imam Ahmad Ibn Hanbal, Yahya Ibn Ma'în, Abu Khathir, Ibn Abu Shâibah and their Class of Transmitters. He also narrated from Imam Al-Bukhari. In addition, others that narrated from him, included At-Tirmidhi, Ibrahim Ibn Muhammad Ibn Sufyan and others. He was born in 204 A.H. and died at Nussabur in 261 A.H.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 2

### Virtues of Tawheed and the Many Sins for Which it Atones

Allah the Almighty said {*It is those who believe in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zalim (wrong i.e., by worshipping others besides Allah), for them (only) there is security and they are the guided.*} (Al-Haj' 22, 82)

It was related by 'Ubadah ibn As-Samit that Allah's Messenger (peace and blessings be upon him) said: "Whoever witnesses that there is no god but Allah, alone, without associate, and that Muhammad is His servant and Messenger, that 'Iba Dhikr is the servant of Allah and His Messenger, His Command unto Mary and of His Spirit, that Paradise and Hell are true, Allah would on that account enter him into Paradise." The Hadith was reported in both Sahihs.

It was also recorded the report of 'Utbah that the Prophet (peace and blessings be upon him) said: "Allah will not permit to be consigned to Hell anyone who witnesses 'There is no god but Allah,' seeking thereby nothing but Allah's Face."

Abu Sa' id Al-Khudri (May Allah be pleased with him) reported that Allah's Messenger (peace and blessings be upon him) said: "When Musa (Moses) asked Allah to teach him a prayer to recite whenever he remembered or called upon Him, Allah answered: 'Say, O Musa, there is no god but Allah.' Musa said: 'O Lord, all your servants say these words.' Allah said: 'O Musa, if the seven heavens and all they hold, and the seven earths as well, if all these were weighed against this word of 'There is no god but Allah,' the latter would outweigh the former.' Ibn Hibban and Al-Hakim also reported it.

Al-Tirmidhi narrated on the authority of Aasah that he heard Allah's Prophet (peace and blessings be upon him) say: "Allah said: 'O Man! Were you to come to Me with all the bags of the world full of your sins, but with the witnessing that you associate naught with Me, I would come to you with those bags full of mercy and forgiveness.'

## FURTHER ISSUES:

1. The comprehensiveness of Allah's Mercy and Favor
2. The numerous rewards of *Tawheed* granted by Allah the Almighty.
3. *Tawheed*'s statement for sins.
4. Explanation of the verse in *Surah Al-An'âm*
5. The five questions in the Hadith reported by 'Ubadah
6. When joined to that of 'Ibn al-'Umar, 'Ubadah's Hadith clarifies the meaning of "There is no god but Allah" and exposes the errors of the dethroned.
7. Drawing attention to the condition in the Hadith of 'Ibn
8. The Prophets' need for being remanded of the virtues of the testimony "There is no god but Allah".
9. Explanation of this testimony's superiority in value to all of creation, despite the unimportance of some among them who professe it.
10. Textual proof of the fact that there are seven earths as there are seven heavens.
11. The seven earths have inhabitants of their own.
12. Confirmation of the Divine Attributes, unlike the claim of Ash'ariyah.
13. That if you understand the Hadith of Anas, you would understand that of 'Ibn, viz., "Allah will not permit to be consigned to Hell anyone who witnesses, 'There is no god but Allah,' seeking thereby nothing but Allah's Countenance." The Prophet (peace and blessings be upon him) meant the actual abandoning of *shirk*, not merely its verbal denial.
14. Brief description of 'Isa and Muhammad as servants and Messengers of Allah
15. Predication of "the Word of Allah" to 'Isa alone
16. That 'Isa is a Spirit from Allah
17. Virtue of belief in Paradise and Hell.

18. Relation of the deed of witnessing to the reward obtained, as affirmed in the Hadith of 'Ubadah

19. Weighing the two sides of the scale against each other.

20. Meaning of "Allah's Countenance."

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Allah, the Almighty said: *fit is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zalim (wrong i.e., by worshipping others besides Allah), for them (only) there is security and they are the guided* (Surah Al-An'ān, 82)

About this verse, Ibn Janīr said: "I was told by Al-Muthanna on the authority of Ar-Rabi' Ibn Anas that: "Belief means sincerity to Allah Alone."

Ibn Katheer said: "This means that those, who are sincere in their worship to Allah Alone and worship none but Him are the secure ones and are those, who are guided on the Day of Judgment." Za'lid Ibn Aslam and Ibn Is'hāq said: "This is from Allah upon judging between Ibrahim and his people."

Narrated Ibn Mas'ud (May Allah be pleased with him); "When the verse, (*fit is those who believe and do not confuse their belief with wrong (i.e. joining others in worship with Allah)*, (Surah Al-An'ān, 82) was revealed, we said: "O Allah's Messenger! Who is there amongst us who has not done wrong to himself?" He (peace and blessings be upon him) replied: "It is not as you say, for 'wrong' in the verse and 'do not confuse their belief with wrong' means 'Shirk' (i.e. joining others in worship with Allah). Haven't you heard Luqman's saying to his son: [O my son! Join not others in worship with Allah, verily joining others in worship with Allah is a great wrong indeed]."

(Surah Luqman, 13) (Translated by Ibrāhīm Al-Bukhārī)

Narrated Imam Ahmad on the authority of 'Abdullah Ibn Mas'ud who said: "When the verse, (*fit is those who believe and do not confuse their belief with wrong (i.e. joining others in worship with Allah)*, (Surah Al-An'ān, 82) was revealed, it became hard for the companions

of Prophet Muhammad (peace and blessings be upon him) and they said: 'O Allah's Messenger! Who is there amongst us who has not done wrong to himself?' He (peace and blessings be upon him) replied: 'It is not as you say. Haven't you heard the poor man saying: [O my son! Fear not others in worship with Allah, verily joining others in worship with Allah is a great wrong indeed] (Sarah Luqman, 13), for 'wrong' in the verse and 'do not confuse their belief with wrong' means 'Shirk' (i.e. joining others in worship with Allah).'" In addition, 'Umar interpreted this as referring to sinful deeds Al-Hasan and Al-Kalbi said: "For them (only) there is security (in the Hereafter) and they are guided (in the present life)."

Ibn Taymiyah said: "What had become hard for the companions of the Prophet (peace and blessings be upon him) was that they thought the Zalim (wrong) meant in the verse, was that which they do themselves and that there is neither security, nor guidance for those who wrong themselves. But, the Prophet (peace and blessings be upon him) clarified the matter to them that polytheism in the sight of Allah is Zalim (wrong), and that there is neither security, nor guidance for those who confuse their belief with Zalim. Thereupon, those who did not confuse their belief with Zalim, for them there is security and guidance as well as the fact that they are regarded from among the chosen ones mentioned in Allah's Saying: [Then We gave the Book (the Qur'an) as inheritance to such of Our slaves whom We chose (the followers of Muhammad (peace and blessings be upon him)). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds. That (inheritance of the Qur'an) is indeed a great grace] (Surah Fatiha, 32).

This does not contradict the fact that if any of them commits something sinful and does not repent to Allah, he is therefore to be punished. Allah, the Almighty says, *[So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it]* (Sarah Az-Zalzalah, 7, 8)\*

Abu Bakr As-Siddiq (May Allah be pleased with him) asked Allah's Prophet (peace and blessings be upon him) saying: "O Allah's

*Messenger! Who is there amongst us who has not done wrong? He (peace and blessings be upon him) replied: "O Abu Bakr! Don't you get tired? Don't you become sad? Don't you feel distress? These are your penalties."* Allah's Messenger (peace and blessings be upon him) explained that the believer who dies and enters Paradise may be punished during his life on earth through calamities and trials. Thereupon, whosoever is saved from the three types of Zulm (wrong), polytheism, doing wrong to others, and doing wrong to oneself (in other than associating others in worship with Allah), for him there will be perfect security and complete guidance. Also, whosoever is free from wronging himself, for him there will be absolute security and guidance. This means that he will inevitably enter Paradise as he is promised in other verses of the Glorious Qur'an that he was guided by Allah to the Straight Path that leads to Paradise. The decrease in security and guidance he finds, emanates from the decrease in his belief caused by wronging himself. In addition, many are the Prophetic Hadiths along with verses of the Glorious Qur'an showing that doers of great sins are liable to fear; they are not granted perfect security or complete guidance.

Ibn Al-Qayim said: "Concerning His Saying: *fit is those who believe and do not confuse their belief with wrong* (i.e. joining others in worship with Allah and confuse not their belief with Zulm (wrong i.e., by worshipping others besides Allah)), *for them (only) there is security and they are the guided*. (Surah Al-Hajj, 82) The Companions of Prophet Muhammad (peace and blessings be upon him) said: "O Allah's Messenger! Who is there amongst us who has not done wrong to himself?" He (peace and blessings be upon him) replied: "It is not as you say. Haven't you heard the pious man saying: 'O my son! Join not others in worship with Allah, verily joining others in worship with Allah is a great wrong indeed'?" (Sarah Luqman, 13), for 'wrong' in the verse and 'do not confuse their belief with wrong' mean 'Shirk' (i.e. joining others in worship with Allah)." He said this when they misinterpreted the word "Zulm" meaning "wrong". Also, they thought that anyone, who wronged himself in any way, for him there would be neither security, nor guidance. He (peace and Blessings be upon him) replied saying that the wrong that discards all security and guidance is Shirk (polytheism) i.e. worshipping others besides Allah, the Almighty. Indeed, this is the only sufficient and satisfactory answer to this! That

the absolute *Zalim* (wrong) is *Sark* (polytheism), and the absolute security and guidance is to feel secure in this present life and in the Hereafter, and to be guided to the Straight Path."

It was related by 'Ubadah ibn As-Samit that Allah's Messenger (peace and blessings be upon him) said: "Whoever witnesses that there is no god but Allah, alone, without associate, and that Muhammad is His servant and Messenger, that 'Iba [Jesus] is the servant of Allah and His Messenger, His Command unto Mary and of His Spirit, and that Paradise and Hell are true, Allah would on that account, enter him into Paradise." This Hadith was reported in both *Sahîhs*.

'Ubadah Ibn As-Samit ibn Qays Al-Ansari Al-Khuza'i, Abu Wahid was one of the Nobles on the day of 'Aqabah and he witnessed the battle of Badr. He died at Ar-Ramlah in 34 A.H. at the age of 72. It was also said that he lived till the era of Mu'awiyah Ben Abu Sufyan (May Allah be pleased with him).

The words: "Whoever witnesses that there is no god but Allah", i.e. whoever utters it aloud while realizing its real essence and connotation, and works upon it publicly and privately. It is essential to know a thing first before saying or acting upon it. Allah, the Almighty says, *{So know (O Muhammad (peace and blessings be upon him)) that, La ilaha illallah (none has the right to be worshipped but Allah)}* (Surah Muhammad, 19), and *{Except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allah, and obeyed His Orders), and they know (the facts about the Oneness of Allah)}*. (Surah Al-Zukhrus, 86) Scholars unanimously agreed that uttering the testimony without realizing its meaning, or having firm faith in it or acting upon it, freedom of polytheism and sinfulness of acts and sayings – saying of the tongue and heart and action of the organs – is totally useless.

Al-Qurabi said: "Only pronouncing the two testimonies verbally is not enough, as one's heart must be involved and one must have firm faith therein." Unlike those devout sects who claim that merely pronouncing the two testimonies is sufficient to regard one as faithful. Indeed, this claim is totally false and corrupted, as it opens the gates for hypocrisy, which is strictly rejected and abhorred.

In addition, this Hadith indicates that the mere verbal pronouncement of the two testimonies is not enough. The word 'witnesses' implies that one must know, have firm Faith, and show sincerity in pronouncing the two testimonies or witnesses.

An-Nawawi said: "This is one of the greatest Hadiths concerning belief in Allah, the Almighty."

The words, "there is no god but Allah, alone, without associate", means that none has the right to be worshipped but Allah. This can be found in countless numbers of verses in the Glorious Qur'an. Allah, the Almighty says, {And your Rabb (God) is One Rabb (God - Allah) La ilaha illa illahi Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful} (Surah Al-Baqarah, 163) and, {And We did not send any Messenger before you (O Muhammad (peace and blessings be upon him)) but We revealed to him (saying): "La ilaha illa illahi Huwa has the right to be worshipped but I (Allah), to worship Me (Alone and none else)} (Surah Al-Anbiya', 25), and {And to the 'Ad (people, We sent) their brother Hud. He said: "O my people! Worship Allah! You have no other Rabb (God) but Him. (La ilaha illa illah: none has the right to be worshipped but Allah). Will you not fear (Allah)?"} (Surah Al-A'raf, 65) but, they answered him saying, {You have come to us that we should worship Allah Alone and forsake that which our fathers used to worship} (Surah Al-A'raf, 70) and, He (Glorified be He) says, {That is because Allah - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bast (Falshood). And verily, Allah - He is the Most High, the Most Great}. (Al-Hajj, 62)

All these verses and others, indicate that only Allah, the Almighty has the right to be worshipped. All sorts of worship emanate only from submission and subjection of the heart, with love and passion, which none deserves but Allah the Almighty. Anyone, who directs any sort of worship to anyone or anything other than Allah, in so doing, he ascribes partners to Allah and all his actions and sayings are in vain.

The views of Scholars concerning the meaning of the statement: "There is no god but Allah"

Vener Abu Al-Muzaffar said: The words, "Whoever witnesses that there is no god but Allah," the speaker is required to have knowledge that there is no god but Allah. Allah, the Almighty says, *{So know that, La ilaha illallah (none has the right to be worshipped but Allah)}* (Surah Muhammad, 19)"

He added: "One must know that this statement implies disbelieving in Tagħfir and affirming faith in Allah, as the Only One Who deserves to be worshipped."

Abu 'Abdullah Al-Qurtubi said: "There is no god but Allah," means that none has the right to be worshipped but Allah."

Az-Zenakhshari said: "The word Rabb (god) is a generic noun such as man and horse. It is used to apply all that is worshipped whether rightfully or falsely, but later it was used in context with the rightfully worshipped Rabb (God), meaning 'Allah' the Almighty Alone."

Ibn Taymiyah said: "The word Rabb (god) means the One, Who is worshipped and obeyed, it is the Only One, Who deserves to be worshipped. He deserves to be worshipped because He has the Attributes and Qualities that require Him to be the most beloved and obeyed One. The Rabb (god) is the One whom hearts love, adore and submissively obey, fear and hope for, and return to in time of distress and calamities. The One who is relied on in times of difficulties, and refuge is sought in Him and calmness is found in remembering Him, all these can not be enjoyed but by Allah, the Almighty. For all these, the statement "There is no god but Allah" is regarded as the most honest and faithful statement; its adherents are included in the Party of Allah and those, who defy it are regarded as His enemies and challengers. If this testimony of Allah's Oneness is valid, everything that follows is valid and vice versa.

Ibn Al-Qayyim said: "The Rabb (god) is the one who is deified and worshipped by the hearts, with countless signs of love, reverence, turning to Him in repentance, honoring, glorifying, submission, subjugation, fear, hope and reliance."

Ibn Rajab said: "The Rabb (god) is the one to be obeyed with awe and esteem; love, fear and hope, reliance and dependence; all these can

not be observed but in regard to Allah Alone. Whoever assigns any creature any of these things, which are specifically for Allah, thus will decrease his sincerity in pronouncing '*There is no god but Allah*', and thus he turns to be a worshipper of a created thing.'

Al-Biq'i said: "'*There is no god but Allah*' firmly negates that there is anyone who deserves to be worshipped but the Greatest King (Allah, the Almighty). Only this type of knowledge can save man from the terrors of the Last Hour. This knowledge can only be useful if it is combined with submission and acting in accordance with its requirements, otherwise, it will be simple ignorance."

At-Talbi said: "The *Rabb* (god) is the one, who is faithfully worshipped"

Obviously, the statement '*There is no god but Allah*', indicates negating the right to worship all others except Allah, the Almighty, and affirming Faith in Him Alone. This is the *Tawheed* to which the Messengers of Allah invited all humans and to which the Glorious Qur'an - from its very first letter to its last - called the people to. As for the Jinn, Allah, the Almighty says, (*Say O Muhammad (peace and Blessings be upon him): It has been revealed to me that a group (from three to ten in number) of jinn listened to this Qur'an. They said: Verily, we have heard a wonderful Recitation (this Qur'an)! It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah).*) (Surah Al-Jinn, 1-2)

Thus, the statement '*There is no god but Allah*', is only useful for those, who realize its connotations and works in accordance with it. As for those who pronounce these words in ignorance, while acting upon other than it, this is - as stated earlier - pure ignorance and it will incur punishment on them.

The words: 'Alone, without associate,' is an affirmation and explanation of the connotation of the statement, '*There is no god but Allah*'. Allah, the Almighty clarified this through stories of His dignified Prophets and Messengers that are mentioned in the Glorious Qur'an. How ignorant are the worshippers of graves! How grievous is their polytheism that contradicts the statement of sincerity that is: '*There is no god but Allah*'! The polytheists of the earlier Arabs

disbelieved in the statement 'There is no god but Allah' verbally and practically. However recent polytheists verbally confess it though they reject it in their actions. One can find them pronounce it while worshiping others besides Allah, the Almighty. The signs of this worship are love, glorification, fear, hope, reliance and invocation, etc. Even, their polytheism far exceeds that of the earlier Arabs. If any of them is afflicted with a calamity, you find him invoking other than Allah, sincerely thinking him to be more useful - to them - than Allah. Unlike the earlier polytheist Arabs, who used to assign partners to Allah in times of welfare, but in time of distress and calamities, they used to invoke Allah Alone with complete sincerity. Allah, the Almighty says, (*And when they embark on a ship, they invoke Allah, making their Faith pure for Him only; but when He brings them safely to land, behold, they give a share of their worship to others*) (Surah Al-'Ankabut, 65)

This shows that the polytheists of this present time are more ignorant than those, who preceded them in terms of disbelief and polytheism.

The words 'and that Muhammad is His servant and Messenger,' means that one should bear witness that Muhammad is Allah's servant and Messenger. 'Servant' here refers to the enslaved worshipper, who is enslaved by Allah, the Almighty. Allah says: (*Is not Allah Sufficient for His slave?*) (Surah Az-Zurqan, 36)

The highest rank a human being can achieve is to be a slave and Messenger of Allah, the Almighty. Prophet Muhammad (peace and blessings be upon him) acquired these two qualities and thus he was the most perfect and infallible human being. As for Lordship of the world and the right to worship, these are only deserved by Allah, the Almighty, Who has no partner. Concerning these words "His servant and Messenger," he (peace and blessings be upon him) mentioned these two qualities in order to avoid excessiveness and negligence (in the future). Many of those, who claim to be from among the Ummah of Muhammad (community or nation) showed excessiveness either by words or actions, showed negligence by deviating from his (Prophet Muhammad's) right path, relied on the views contradicting his right ones, and acted arbitrarily in interpreting his teachings and rulings.

The testimony that '*Muhammad is the Messenger of Allah*' requires affirming faith in him and believing in what he has conveyed to us, and obeying his orders and prohibitions, and highly respecting all that he has said. Narrated Ad-Darimi in his Musnad, on the authority of 'Abdullah ibn Salam (May Allah be pleased with him) the saying: "By Allah, he (Prophet Muhammad (peace and blessings be upon him)) is described in the Torah with some of the qualities attributed to him in the Qur'an as follows: 'O Prophet! We have sent you as a witness (for Allah's True Religion) and a giver of glad tidings (to the faithful believers), and a warner (to the unbelievers) and guardian of theaffairs. You are My slave and My Messenger. I have named you Al-Mutawakkil (who depends upon Allah). You are neither discourteous, harsh, nor a noise-maker in the markets. And you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allah will not let him (the Prophet) die till he makes straight the crooked people by making them say: "None has the right to be worshipped but Allah," with which will be opened blind eyes and deaf ears and enveloped hearts'" (Ad-Darimi's Musnad).

The words, "that 'Ia' Jesus is the servant of Allah and His Messenger", contrast to what is believed by the Christians that 'Ia (Jesus) is Allah, or the son of Allah, or one of three (i.e. Trinity). Allah is (the only) One Rabb (god). Glorified be He (Far Exalted is He) above having a son. Allah, the Almighty says, [No son (or offspring) did Allah beget, nor is there any Rabb (god) along with Him]. (Surah Al-Mu'minun, 91)

Thus, a true believer must testify that 'Ia (Jesus) is the servant of Allah and His Messenger, who was created from a female (Mary) without a male (father). Allah, the Almighty says, {*Verily, the likeness of 'Ia (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was.*} (Surah Al-'Imran, 39)

He is neither a Lord, nor an Rabb (god); Allah is Far Exalted above having a son or a partner. He says: {*Then she pointed to him. They said: How can we talk to one who is a child in the cradle? He (Jesus) said: Verily I am a slave of Allah. He has given me the Scripture and made me a Prophet. And He has made me blessed*}

*wherever I be, and has enjoined on me Salat (Prayer), and Zakah, as long as I live. And dutiful to my mother, and made me not arrogant, unblessed. And Salam (Peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive? Such is 'Iса (Jesus), the son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute). It befits not (the Majesty of) Allah that He should beget a son [this refers to the slander of Christians against Allah, by saying that 'Iса (Jesus) is the son of Allah]. Glorified (and Exalted is He above all that they associate with Him). When He decrees a thing, He only says to it: "Be!" - and it is. If 'Iса (Jesus) said: And verily Allah is my Lord and your Lord So worship Him (Alone). That is the Straight Path. ^ (Allah's religion of Islamic Monotheism which He did ordain for all of His Prophets) (Surah Maryam, 29-36)*

He (Glorified be He) says: *{The Messiah will never be proud to reject to be a slave of Allah, nor the angels who are near (to Allah). And whosoever rejects My worship and is proud, then He will gather them all together unto Himself}.* (Surah An-Nasr, 172)

A true believer must testify against the invalid claim of the Jews that 'Iса (Jesus) was illegitimate, may the curse of Allah be upon them all! Hence, none will be a true believer except those who reject the false claims of the Christians and the Jews concerning 'Iса (Jesus (peace and blessings be upon him)) and believe in what Allah says about him: that he is the servant of Allah and His Messenger.

'His Command,' refers to 'Iса (peace and blessings be upon him) who was called a 'Command or Word' because he was created via the word 'Be' as explained by our earlier scholars of exegesis. Imam Ahmad refuted the Jahmi' claim that they found a verse in the Glorious Qur'an that indicates the creation of the Qur'an. The verse they cited

<sup>^</sup>Narrated 'Abdullah (May Allah be pleased with him): "I asked the Prophet (peace and blessings be upon him), 'What is the greatest sin in consideration with Allah?' He said, 'That you set up a rival unto Allah though He Alone created you.' I said, 'That is indeed a great sin.' Then I asked, 'What is next?' He said, 'To kill your son for he should share your food with you.' I asked, 'What is next?' He said, 'To commit illegal sexual intercourse with the wife of your neighbor.'" (Sahih Al-Bukhari)

was: *{The Messiah 'Iesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word, ("Be!" – and he was) which He bestowed on Maryam (Mary)}* (Surah An-Nisa', 171)

Imam Ahmad said: "Iesa (Jesus) was created by the word 'Be' which was bestowed on Mary and he was. 'Iesa was not the word 'Be' itself, but he was created by that word. The word 'Be' is the Saying of Allah and it is not created. However, the Christians and the Jews lied about Allah, the Almighty concerning 'Iesa (peace and blessings be upon him)."

Ibn Katheer commented on the phrase, "Which He (Allah) bestowed *onto* Mary," saying, "Allah created 'Iesa (Jesus) by the word He sent with Jibril (Gabriel (peace and blessings be upon him)) to Mary, which he blew unto her of His Spirit by Allah's Command."

Umar ibn Khitab spoke about this saying: 'And of His Spirit,' that "'Iesa (Jesus) is one of the spirits that were created by Allah and were made to answer His Question (*Am I not your Lord? They said: Yes! We testify!*)'. (Surah Al-A`raf, 172) 'He (Jesus) was sent to Mary and onto her he arrived'" (Ahmad's Maxanah)

Ibn Taymiyah said: "There is a rule to distinguish between the two nouns in the genitive construction. (a) When one of the two nouns is Allah, and the other is a person or a thing, e.g. Allah's House (*Baitullah*), Allah's Messenger (*Rasulullah*), Allah's slave (*'Abdullah*), Allah's spirit (*Ruhullah*), the rule for the above words is that the second noun, e.g. house, messenger, slave, spirit is created by Allah and is honorable in His Sight, and similarly, Allah's spirit may be understood as the spirit of Allah, in fact it is a soul created by Allah, i.e. 'Iesa (Jesus). And it was His Word, 'Be!' – and he was [i.e. 'Iesa (Jesus) was created like Adam]. (b) But when one of the two is Allah and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allah e.g. Allah's Knowledge (*'Ilmullah*), Allah's Life (*Hayatullah*), Allah's Statement (*Kalamullah*); Allah's Self (*Dharrullah*).

"*That Paradise and Hell are true,*" means that a true believer should testify that Paradise, which is prepared by Allah, the Almighty for the pious is true, and to testify that Hell fire, which is prepared by

Allah for the disbelievers is also true. Allah says, *(Race with one another in hastening towards forgiveness from your Lord (Allah), and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allah and His Messengers. That is the Grace of Allah, which He bestows on whom He is pleased with. And Allah is the Owner of Great Bounty).* (Surah Al-Hafid, 21)

Allah also says, *(But if you do it not and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers)* (Surah Al-Baqarah, 24)

These two verses indicate and provide a textual proof that Paradise and Hell-fire are presently existing and that the Day of Resurrection will inevitably come.

The words "Allah would on that account enter him into Paradise," this statement is the apodosis, i.e. the main clause of the conditional sentence that reads: "Whoever witnesses that there is no god but Allah ...etc". This indicates that the people of Monotheism will inevitably enter Paradise, regardless of their good or bad deeds in this present life. Their good deeds will decide the rank assigned and granted to each one of them.

"It was also recorded in the report of 'Ibnan that the Prophet (peace and blessings be upon him) said 'Allah will not permit to be conveyed to Hell anyone who witnesses 'There is no god but Allah,' seeking thereby nothing but Allah's Face.'" (Narrated by Al-Bukhari and Muslim) 'It was also recorded,' i.e. by Al-Bukhari and Muslim in their two Sahiks. This is a part of a lengthy Hadith that is compiled by the two Sheikhs - Al-Bukhari and Muslim.

'Ibnan, the sub-narrator, is Ibn Malik ibn 'Amr ibn Al-'Iyam Al-Ansari. He was from the Bani Salim ibn 'Auf, and was a well-known companion of the Prophet (peace and blessings be upon him). He died during the Caliphate of Mu'awiyah (May Allah be pleased with him).

Narrated Areeb ibn Maalik (may Allah be pleased with him): "Once Mu'adh was along with Allah's Messenger (peace and blessings be upon him) as a companion rider. Allah's Messenger (peace and blessings be upon him) said: 'O Mu'adh ibn Imael.' Mu'adh replied,

*"Labbak and Sr'dak, O Allah's Messenger!" Again the Prophet (peace and blessings be upon him) said: "O Mu'adh!" Mu'adh said there: "Labbak and Sr'dak, O Allah's Messenger!" Allah's Messenger (peace and blessings be upon him) said: "There is none who testifies sincerely that none has the right to be worshipped but Allah and Muhammad is His Messenger, except that Allah will save him from the Hell-fire." Mu'adh said: "O Allah's Messenger! Should I not inform the people about it so that they may have glad tidings?" He (peace and blessings be upon him) replied: "When the people hear about it, they will solely depend on it." Then Mu'adh narrated the above mentioned Hadith just before his death, being afraid of committing a sin (by not informing the people of his knowledge)." (Sahih Al-Bukhari)*

Auss Ibn Malik (may Allah be pleased with him) narrated: "I was informed that the Prophet (peace and blessings be upon him) had said to Mu'adh: 'Whosoever will meet Allah without associating anything in worship with Him will go to Paradise.' Mu'adh asked the Prophet (peace and blessings be upon him) saying: "Should I not inform the people of this good news?" The Prophet (peace and blessings be upon him) replied: "No, I am afraid, lest they should depend upon it (absolutely)." (Sahih Al-Bukhari)"

Thus, the meaning of the statement: 'There is no god but Allah', is that it implies freedom of polytheism for the one, who pronounces it with sincerity, certainty and loyalty.

Ibn Taymiyah and others said: "This Hadith implies that the one who pronounces the statement: 'Now has the right to be worshipped but Allah,' is going to enter Paradise, if he pronounces it and then dies while holding fast to it. Also, the statement was mentioned in many locations with the stipulation that one must 'sincerely, certainly and undoubtedly' testify that none has the right to be worshipped but Allah. The essence of Tawheed is to find the soul completely attracted to Allah, the Almighty. So, whosoever sincerely testifies that none has the right to be worshipped but Allah, he will enter Paradise. Sincerity is to find one's heart attracted to Allah through decisively regretting and repenting to Allah. If anyone dies in this state, he will certainly enter Paradise for the Prophetic Hadiths state that: "Whoever said: 'None has the right to be worshipped but Allah and has in his heart good (faith)

*equal to the weight of a barley grain will be taken out of Hell. And whoever said: None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said: None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell.”* (Sahih Al-Bukhari) Also, there are several Hadiths that imply that many of those who say, ‘There is no god but Allah,’ will enter Hell-fire and then will be taken out of Hell by Allah, the Almighty. Also, the Fire will eat up all the human body except the mark caused by prostration as Allah has forbidden the Fire to eat the mark of prostration (on the foreheads). In addition, many of those who pronounce the statement, ‘There is no god but Allah’ do not comprehend its meaning or essence. Rather, they say it by way of imitation or habit and the joys of belief never reach their hearts. Most of those who are tortured at the time of death and inside the grave, are from among those ones who would say: ‘I have heard some people saying something which I disliked.’ Most of their deeds are nothing but imitation and following in the footsteps of others or the like, and they are nearer to the meaning of the verse that reads: *(We found our fathers following a certain way and religion, and we will indeed follow their footsteps.)* (Surah Az-Zukhruf, 23)

Aj-Hizam said: “Faith (Faith or Belief) is not gained by wishing, but it is what is believed by the hearts and verified by the deeds. Whoever says good and does good, it will be accepted from him; and whoever says good and does evil, it will not be accepted from him.”

Abu Bakr Ibn ‘Abdullah Al-Mazru said: “Verily, Abu Bakr As-Siddiq did not outstrip them (other Companions of the Prophet (peace and blessings be upon him)) with much fasting or praying, but (he outstripped them) with something that he was assured of in his heart.”

This Hadith indicates that it is not enough for one to be a true believer to pronounce the statement, ‘There is no god but Allah,’ without certainty or belief. Also, the Fire will not eat up the people of monotheism. In addition to that, their deeds are not accepted by Allah unless they are sincere and made only for His Sake in accordance with what Allah has legislated for His Messenger Muhammad (peace and blessings be upon him).

Al-Qurtubi said: "Acts of faith are acts made by the organs of the body. This implies that good deeds are regarded as an ingredient of faith."

Abu Sa' id Al-Khudri (May Allah be pleased with him) reported that Allah's Messenger (peace and blessings be upon him) said: "When Musa [Moses] asked Allah to teach him a prayer to recite whenever he remembered or called upon Him, Allah answered: 'Say, O Musa, there is no god but Allah.' Musa said, 'O Lord, all Your servants say these words.' Allah said: 'O Musa, if the seven heavens and all they hold, and the seven earths as well, if all these were weighed against this word of 'There is no god but Allah,' the latter would outweigh the former.' Ibn Hibban and Al-Hakim also reported it.

The full name of Abu Sa'id was Sa'id ibn Malik ibn Suwayf ibn 'Ubad Al-Ansa'i Al-Khaṣrā'i. He is an honorable companion of Allah's Messenger (peace and blessings be upon him) and his father was a companion too. He was too young at the time of the Battle of Uhud, but he participated in many battles with the Muslims. He died at Madinah in 63, or, 64, or, 65, or, 74 A H.

His saying, '*Teach me a prayer to recite whenever I remember or call upon You,*' means to teach me something to praise You (O Allah) with and to invoke and supplicate to You.

The words, 'Say, O Musa, there is no god but Allah,' indicates that one, who remembers and praises Allah therewith should pronounce the whole statement, 'There is no god but Allah,' and not to mention only the word 'Allah' or 'He' as done by the exaggerating, ignorant Sufis, because this is a heresy.

The words, '*O Lord, all Your servants say these words,*' means that I want something special for me; something that is not common to Your servants!

Indeed, the whole world is in great need of pronouncing and acting upon the statement 'There is no god but Allah.' Because of this, it has become one of the most famous pieces of praise and remembrance of Allah, the Almighty. However, the ignorant and misled people deviate from it and turn to other invented invocations and supplications that are

not mentioned in either the Glorious Qur'an, or the Sunnah of Prophet Muhammad (peace and blessings be upon him).

The words, 'And all they hold,' i.e. If the seven heavens and the seven earths and all they hold of the inhabitants except Allah, the Almighty, if all these were weighed against the word of 'There is no god but Allah,' the latter would outweigh the former.

Narrated Imam Ahmad on the authority of 'Abdullah ibn 'Amr that Allah's Messenger (peace and blessings be upon him) said: "Nuh (Noah (peace and blessings be upon him)) said to his son at the time of his death: 'I command you to testify that none has the right to be worshipped but Allah, for if the seven heavens and the seven earths were weighed against the statement of 'There is no god but Allah,' the latter would outweigh the former. And, if the seven heavens and the seven earths were an imaginary ring, they would be broken by the statement of 'There is no god but Allah.'" (Ahmad's Mawadd)

Thus, the statement 'There is no god but Allah,' implies negating polytheism and affirming the Oneness of Allah, which is the best of all deeds and the basis of religion. Whoever says it sincerely and with certainty and acts upon it, this will outweigh anything else. Allah, the Almighty says, (Verily, those who say: "Our Lord is (only) Allah," and thereafter stand firm and straight on the Islamic Faith of Monotheism,<sup>4</sup> on them shall be no fear, nor shall they grieve). (Surah Al-Ahqaf, 13)

The Hadith also indicates that saying the statement 'There is no god but Allah,' is the best thing with which to remember Allah, the Almighty. This is supported by the Hadith that is narrated by 'Abdullah ibn 'Amr that reads, "The best kind of Dhikr (i.e. remembrance of Allah) is that which is said on the Day of 'Arafah (during the performance of Pilgrimage), and the best thing I and the previous Prophets have said is: 'There is no god but Allah, Alone, He has no partner, He has Dominion, He has All Praise, and He is Able to do everything.'" (Transmitted by Imam Ahmad and At-Tirmidhi.)

<sup>4</sup> Stand firm on the Islamic Monotheism - i.e. by abstaining from all kinds of sin and evil deeds which Allah has forbidden and by performing all kinds of good deeds which He has ordained.

In another narration: "On the Day of Resurrection, a man from among my Ummah (community, nation) will be called before all creatures and there, before him will be spread out ninety-nine records. Each record is as long as an eyeshot. He will be asked: Do you deny any of these (tins)? Have My angels, who write and keep (the records for the creatures) wronged you (in anything)? He will answer: No, my Lord. He will be asked: Do you have any excuse or good deed (which you do not find here)? The man will answer: No. He will be told: But, you do have a good deed with Us and this day there will be no Zalim (i.e. wrong). He will be presented with a Card on which there is the inscription: 'I testify that there is no god but Allah, and that Muhammad is His slave and Messenger.' The man will say: O Lord! What can this (small) Card do against all these records? He will be answered: You are not going to be wronged; and the records will be weighed against this Card, the latter would outweigh the former." (Transmitted by Al-Tirmidhi, An-Nasa'i, Ibn Hibban and Al-Hakim)

Ibn Al-Qayyim said: "Deeds do not contend for precedence due to their number or form, but they contend due to what is present in the heart of the doer. Though the forms of the two deeds may be similar, the difference or precedence between them may be as wide as the distance between the heaven and earth. Look attentively at the Hadith of 'the Card' that is weighed against ninety-nine records, each one of which is as long as one's eyeshot; and the Card would outweigh these records and thus the doer would not be punished. It is known that every monotheist has this Card (on which it is inscribed: 'There is no god but Allah, and Muhammad is His slave and Messenger'); and many monotheists would enter Hell fire (but not permanently) due to the sins they committed.

The words, 'Ibn Hibban and Al-Hakim also reported it.' Ibn Hibban's full name was Muhammad Ibn Hibban Ibn Ahmad Ibn Hibban Ibn Mu'adh, Abu Haima At-Tamimi Al-Basri Al-Hafiz. He wrote many books such as: *Al-Sahih* (The Authentic), *Al-Tarikh* (The History), *Ad-Da'iq* (The Weak Narrators), *Ad-Thiqat* (The Trustworthy Narrators), ...etc. Al-Hakim said: "Ibn Hibban was one of the most knowledgeable scholars of Fiqh (Islamic Jurisprudence), language, Prophetic Hadith and preaching. He was a rational man and died in 354 A.H. at the city of Basra."

The full name of Al-Hakim, was Muhammed Ibn 'Abdullah Ibn Muhammed An-Nassaburi, Abu 'Abdullah Al-Hafiz. He was born in 321 A.H. He wrote many books such as, *Al-Mustadrak*, *Tarikh Nasaibir* (The History of Nassabur), etc. He died in 403 A.H.

Al-Tirmidhi narrated on the authority of Anas (may Allah be pleased with him) that he heard Allah's Prophet (peace and blessings be upon him) say: "Allah said: 'O Man! Were you to come to Me with all the bags of the world full of your sins, but were I to know that you associate naught with Me, I would come to you with those bags full of mercy and forgiveness.'"

At-Tirmidhi's full name was Muhammed Ibn 'Iya Ibn Sawnah Ibn Musa Ibn Ad-Dalihah As-Sulami, Abu 'Iya. He wrote *Al-Jami'* (The Comprehensive) and he was given the title of Al-Hafiz. He was blind and transmitted on the authority of Qusaybah, Hurnad, Al-Bukhari and many others. He died in 279 A.H.

The full name of Anas was Anas Ibn Malik Ibn An-Nadr Al-Ansa'i Al-Khaṣṣāji, the servant of Allah's Messenger (peace and blessings be upon him). He served Allah's Messenger for a full ten years. Allah's Messenger (peace and blessings be upon him) invoked Allah for the sake of Anas saying: "O Allah! Grant him great wealth and many children, and admit him into Paradise." Anas (May Allah be pleased with him) died in 92 or 93 A.H. at the age of 100 or more.

The Hadith implies the numerous rewards of *Tawakkul* granted by Allah, the Almighty, the comprehensiveness of Allah's Mercy and Favor, the refutation of the Khawarij's view that a Muslim becomes a disbeliever if he commits sinful deeds, the refutation of the Mu'tazilites' view that the sinful Muslim is regarded as a transgressor; they claim that he is neither a believer, nor a disbeliever, and that he will eternally abide in the Hell-fire. The correct view is that of the Sunnis who say that a sinful Muslim is not deprived of his *Iman* (Faith), and at the same time, he is not to be absolutely called a believer. Rather, it would be better to say that he is a sinful believer. This view is supported by the Glorious Qur'an, the Prophetic Sunnah and the common agreement of the earlier Muslim scholars. 'Abdullah Ibn Mas'ud (May Allah be pleased with him) narrated: "On the Night Journey, Prophet Muhammed (peace and blessings be upon him) was

*made to reach Sidrat Al-Munsha<sup>2</sup> There, he was granted three things, the Five Prayers (to be performed daily), the concluding verses of Surah Al-Kasrah, and Allah's Forgiveness for those, who do not assign anything as a partner to Allah in terms of worship – from among the Ummah of Prophet Muhammad (peace and blessings be upon him).<sup>3</sup>* (Translated by Muslim)

One should contemplate over the five questions in the Hadith reported by 'Ubadah and see them when joined to that of 'Ibn al-'Arabī, 'Ubadah's Hadith clarifies the meaning of 'There is no god but Allah,' and exposes the errors of the deluded. The Hadith also implies the need of Allah's Prophets to be reminded of the virtues of the testimony 'There is no god but Allah,' and the explanation of this testimony's superiority in relation to all creation, despite the unimportance of some among those, who profess it. It also implies the confirmation of the Divine Attributes, unlike the claim of Ash'ariyah. Finally, it also implies that if you understand the Hadith of Anas, you would understand that of 'Ibn 'Abd al-Barr, viz., "Allah will not permit to be consigned to Hell anyone who witnesses, 'There is no god but Allah,' seeking thereby nothing but Allah's Face." The Prophet (peace and blessings be upon him) meant the actual abandoning of shirk, not merely its verbal denial.

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<sup>2</sup>A low-tree of the utmost boundary over the seventh heaven beyond which none can pass. (Quoted by Translator)

In the Name of Allah, the Most Gracious, the Most Merciful

### Chapter 3

#### Whoever Practices Tawheed Enters Paradise Without Reckoning

Allah, the Almighty says, {Verily, Ibrahim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allah, Haaf (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikun (polytheists, idolaters, disbelievers in the Oneness of Allah, and those who joined partners with Allah)}. (An-Nahl, 120)

Allah, the Almighty says, {And those who join not anyone (in worship) as partners with their Lord} (Al-Mu'minun, 59).

Husain Ibn 'Abdur Rahman reported: "Once, when I was at Sa'at

*Ibn Jabaир's, I heard the Prophet (peace and blessings be upon him) as asking: 'Who has seen the shooting star yesterday?' I answered: 'I did,' and explained that I was not at prayer at the time because I had been stung. He (peace and blessings be upon him) said: 'What did you then do?' I replied: 'I sought spiritual means (Ruyyah) to cure it.' He (peace and blessings be upon him) said: 'What compelled you to do that?' I said: 'A Hadith I heard from Ash-Sha'bî, which he related on the authority of Buraidah Ibn Al-Hasanb, who said: 'No Ruyyah or recourse for cure by spiritual means except from jealousy or a scorpion's sting.' He said: 'You did well to reach this knowledge.'" However, Ibn 'Abbas (May Allah be pleased with him) reported: "The Prophet (peace and blessings be upon him) said: 'All the nations were paraded in front of me, and I saw the Prophets follow one another, the one with a large crowd, the other with two or three people, and one with none. There then appeared a large multitude of people which I took to be my people. But I was told that these were the people of Musa (Moses (peace and blessings be upon him)). Later, a larger multitude appeared and I was told that these were my people. Among them were seventy thousand who would enter Paradise without reckoning or punishment.' The Prophet*

(peace and blessings be upon him) then left for his chambers, and the people began to surmise who of them would be in the Prophet's company on that day. Some said 'Perhaps it would be the companions of the Prophet (peace and blessings be upon him)' Others surmised it to be those who were born into Islam and therefore had never associated anything with Allah. The Prophet (peace and blessings be upon him) returned and found them still trying to guess. They asked him about the identity of the people, and he said 'They are those who do not seek spiritual cures for physical ailments, who do not practice taqwa, nor believe in omens, but depend totally on their Lord.' 'Ukashah ibn Muhsin rose and said 'O Prophet, pray to Allah that I may be one of them' The Prophet (peace and blessings be upon him) answered 'You are indeed one of them' When another person sought to repeat the request, the Prophet (peace and blessings be upon him) told him that 'Ukashah had beaten him to it' "

#### FURTHER ISSUES:

1. The peoples' varying levels pertaining to Tawhid
2. Meaning of practicing Tawhid
3. Allah's praise of Ibrahim by describing him as *{not one of those who were Al-Mushrikun (polytheists, idolaters, disbelievers in the Oneness of Allah, and those who joined partners with Allah)}*
4. Allah's praise of the great *Anbiya'* (polly pious men) for their innocence of polytheism.
5. Tawhid implies avoidance of taqirah and Rayyah.
6. That these characteristics are all comprehended in *Tawakkul* (i.e. complete reliance on Allah the Almighty).
7. The deep wisdom of the Prophet's companions' conviction that such Tawakkul would not exist without good deeds.
8. The companions' concern for doing the good
9. The quantitative and qualitative excellence of this *Ummah* (community or nation of Prophet Muhammad (peace and blessings be upon him)).
10. The virtues of Prophet Musa's companions.

11. Parade of the nations in front of the Prophet (peace and blessings be upon him).
  12. Every people will come separately to the Judgment with its own Prophet.
  13. Scarcity of those who responded favorably to the Prophets.
  14. The Prophet to whom nobody responded will come to the Judgment alone.
  15. The moral of all these facts is that man should not be deluded by quantity, nor lose hope on account of scarcity.
  16. Tolerance of *Rugyah* in cases of jealousy and sting.
  17. Commendation by the Prophet of the companions' knowledge, as per the statement, "You did well to reach this knowledge." That the two Hadiths are not contradictory.
  18. Reluctance of the *Saqif* (Earlier Muslim scholars) to praise falsely.
  19. The Prophet's judgment, "You are one of them," as a landmark of Prophecy.
  20. The virtue of 'Uqashah.
  21. Use of examples.
  22. The Prophet's impeccable character.
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The words, "Whoever practices *Tawhid* enters Paradise without reckoning," i.e. and without punishment, '*Practices Tawhid*' here, means to worship Allah Alone without association, heresy or committing sinful deeds.

Allah, the Almighty says, (Verily, Ibrahim (Abraham) was an Umarah (a leader having all the good righteous qualities), or a nation, obedient to Allah, Hanif (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikun (polytheists, idolaters, disbelievers in the Oneness of Allah, and those who joined partners with Allah)). (Surah An-Nahl, 120)

Prophet Ibrahim (peace and blessings be upon him) is described as

having some qualities, which are the essence and final goal of practicing *Tawheed*.

**First:** That he was an *Ummah*, i.e. an example to be followed, a leader and a teacher of all good. He gained all these qualities through practicing absolute patience and certainty.

**Second:** That he was a *Qunut* (i.e. one who is obedient to Allah).

**Third:** That he was a *Hursif* (i.e. one who worships none but Allah, the Almighty). Ibn Al-Qayyim said: The *Hursif* is the one, who discards any and all other than Allah, the Almighty in terms of worship.

**Fourth:** That he was not one of those, who were *Al-Mushrikun* (polytheists, idolaters, disbelievers in the Oneness of Allah, and those who joined partners with Allah).

This can be clarified by the verse that reads: *Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him*, i.e. other Muslim Messengers and Prophets (This is Ibn Jarir's interpretation) {*When they said to their people: Verily, we are free from you and whatever you worship besides Allah: we have rejected you, and there has started between us and you hostility and hatred forever until you believe in Allah Alone - except the saying of Ibrahim (Abraham) to his father: Verily, I will ask forgiveness (from Allah) for you, but I have no power to do anything for you before Allah*.} (Surah Al-Mumtahanah, 4)

Allah, the Almighty cited Ibrahim's words to his father, Azar: {*And I shall turn away from you and from those whom you invoke besides Allah. And I shall call upon my Lord and I hope that I shall not be unblessed in my invocation to my Lord. So when he had turned away from them and from those whom they worshipped besides Allah, We gave him Is-haq (Ishaac) and Ia'-qub (Jacob), and each one of them We made a Prophet*} (Surah Maryam, 48-49)

This is the realization of *Tawheed*: freedom from polytheism and the polytheists, and showing them cruelty and disbelief.

Allah, the Almighty says, {*Verily, Ibrahim (Abraham) was an*

*Ummah*), lest those who walk the path of *Da'wah* (Islamic Call) feel lonely or desolate because of the scarcity of their like. (*Qurtubah*), i.e. those who are obedient to Allah, and not to kings or wealthy merchants; (*Hanif*) is one, who worships none but Allah, and (*he was not one of those who were Al-Mushrikun*), i.e. he was unlike those who claim that they are Muslims, while they are not.

Narrated Ibn Abu Hatim on the authority of Ibn 'Abbas pertaining to Allah's Statement, (*Verily Ibrahim was an Ummah*), i.e. he was the only Muslim at that time:

This does not contradict with his being a leader and an example to be followed in doing what is good and forbidding what is evil.

Allah, the Almighty says, (*Verily those who live in awe for fear of their Lord; and those who believe in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord; and those who join not anyone (in worship) as partners with their Lord*) (Surah Al-Mu'minun, 57-59)

Allah, the Almighty describes the believers, who will enter Paradise and praised them highly through the following that they do not join anyone in worship as partners with Allah. He also negated all kinds of Shirk (polytheism) from them clear and hidden Shirk. This is the essence of Tawheed with which their deeds were beautified and perfected.

Ibn Kathir said: "And those who join not anyone (in worship) as partners with their Lord". (Surah Al-Mu'minun, 59) i.e. they worship none but Allah, the Almighty, either they declare His Oneness and realize the real meaning and essence of the statement, 'There is no god but Allah,' the One, *Al-Samed* (i.e. the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks), Who has neither a wife nor a son, and Who has no equal or like."

Hussein Ibn 'Abdir Rahman reported: "Once, when I was at Sa'id bin Jubair's, I heard the Prophet (peace and blessings be upon him) asking, 'Who saw the shooting star yesterday?' I answered, 'I did,' and explained that I was not praying or the like because I had been stung. He (peace and blessings be upon him) said: 'What did you

them do?" I replied: "I sought spiritual means (Ruyqah) to cure us." He (peace and blessings be upon him) said: "What compelled you to do that?" I said: "A Hadith I heard from Abu-Sha'b, which he related on the authority of Bara'ah ibn Al-Harrath, who said: "No Ruyqah or recourse for cure by spiritual means except from jealousy or a scorpion's sting." He said: "You did well by acting upon your knowledge." However, Ibn 'Abbas (May Allah be pleased with him) reported: "The Prophet (peace and blessings be upon him) said: 'All the nations were paraded in front of me, and I saw the Prophets follow one another, the one with a large crowd, the other with two or three people, and one with none. Then there appeared a large multitude of people, which I took to be my people, but I was told that these were the people of Mu'awiyah (Muawiyah (peace and blessings be upon him)). Later, a larger multitude appeared and I was told that these were my people. Among them were seventy thousand, who would enter Paradise without reckoning or punishment.' The Prophet (peace and blessings be upon him) then left for his chambers, and the people began to surmise, who of them would be in the Prophet's company on that day. Some said: 'Perhaps it would be the companions of the Prophet (peace and blessings be upon him).' Others surmised it to be those, who were born into Islam and therefore had never associated anything with Allah. The Prophet (peace and blessings be upon him) returned and found them still trying to guess. They asked him about the identity of the people, and he said: 'They are those who do not seek spiritual cures for physical ills (from others), who do not practice customization, nor believe in omens, but depend totally on their Lord.' Ukarah ibn Miktah rose and said: 'O Prophet, pray to Allah that I may be one of them.' The Prophet (peace and blessings be upon him) answered: 'You are indeed one of them.' When another person sought to repeat the request, the Prophet (peace and blessings be upon him) told him that 'Ukarah had beaten him to it.' (Transmitted by Imam Muslim)

This Hadith was transmitted by Imam Al-Bukhari, Muslim, Al-Tirmidhi and An-Nasa'i.

Hussein ibn 'Abdu Rahman reported: "He was Hussain ibn 'Abdu Rahman Al-Sulami, Abu Hudhayfah Al-Kufi. He was a trustworthy narrate, and he died in 136 A.H. at the age of 93.

Sa'id Ibn Jubair is the most knowledgeable jurist, who was one of the dearest friends of 'Abdullah Ibn 'Abbas. He transmitted on the authority of 'A'ishah Bint Abu Bakr and Abu Musa Al-Ash'ari. He was born in Kufa into the Banu Asad. He was killed by the orders of Al-Hajjaj Bin Yusuf Al-Thaqif in 95 A.H. before he reached the age of 50.

His saying: '*I was not praying at the time,*' the speaker is Husain, who was afraid that the audience would think he saw the shooting star while he was performing prayer at night. This indicates the virtue of the earlier pious Muslims and their desire for sincerity and avoidance of showing-off.

The words, '*What compelled you to do star?*', i.e. he (peace and blessings be upon him) asked about the basis on which Husain acted.

The words, '*A Hadith I heard from Ash-Sha'bi.*' His full name was 'Amr ibn Shumail Al-Hamadani. He was born during the Caliphate of 'Umar ibn Al-Khattab (May Allah be pleased with him). He was one of the trustworthy knowledgeable followers and he died in 103 A.H.

The words, '*Which he related on the authority of Buraidah Ibn Al-Husayn,*' he is Buraidah Ibn Al-Husayn Ibn Al-Harith Al-Azlamni. He was a famous companion, who died in 63 A.H.

The words, '*No Ruyyah or recourse for cure by spiritual means except from jealousy or a scorpion's sting,*' refers to the Hadith transmitted by Imam Ahmad and Ibn Majah on the authority of Buraidah, and by Imam Abu Dawud and Al-Tirmidhi on the authority of 'Imran ibn Hesam.

It is well-known that the Prophet (peace and blessings be upon him) practiced *Ruyyah* to treat some people and he himself was cured and treated by *Ruyyah*.

The words, '*You did well by acting upon your knowledge,*' means that the one, who acts upon the knowledge he has acquired has done well, unlike the one, who acts differently or ignorantly. This statement highlights the politeness and virtue of the earlier Muslims.

However, Ibn 'Abbas (May Allah be pleased with him) reported: 'The Prophet (peace and blessings be upon him) said, 'He is 'Abdullah ibn 'Abbas ibn 'Abdul Muttlib, the Prophet's paternal cousin. The Prophet (peace and blessings be upon him) invoked Allah for his sake saying: "O Allah, teach him (Ibn 'Abbas) the Book [i.e. the understanding of the knowledge of Qur'an]." Ibn 'Abbas died at Al-Taif in 68 A.H.

This Hadith implies the deep wisdom and knowledge of the Prophet's companion. What indicated this is his saying: "You did well by acting upon your knowledge."

The words, 'All the nations were paraded in front of me,' in the narration of At-Tirmidhi and An-Nasa'i; on the authority of 'Abdullah ibn Al-Qasim after Husein ibn 'Abdur Rahman, refer to what took place on the Night of Isra' (the Night Journey).

The words, 'And I saw the Prophets follow one another, the one with a large crowd,' i.e. less than 10 in number.

The words, 'The other with two or three people, and one with none,' shows that the number of those, who will be saved on the Day of Judgment is very few.

'Then there appeared a large multitude of people appearing at a distance, which I took to be my people.' People at a distance are not to be recognized well, so he (peace and blessings be upon him) was not sure about that.

His saying: 'But I was told that these were the people of Musa (Moses) (peace and blessings be upon him),' i.e. Musa ibn Imran to whom Allah, the Almighty Spoke: 'His people' here means those who followed him from among the Children of Israel.

The words, 'Later, a larger multitude appeared and I was told that those were my people. Among them were seventy thousand, who would enter Paradise without reckoning or punishment,' for they accomplished the requirements of Tawheed. Narrated Abu Hurairah (May Allah be pleased with him): 'And their faces will be glittering like the bright, full moon' (Al-Bukhari and Muslim). In addition, it was narrated on the

authority of Abu Hurayrah (May Allah be pleased with him): "... I (Prophet Muhammad (peace and blessings be upon him) asked my Lord for more and He gave me more: with each one thousand, He gave me seventy thousand" (Ibn Ahmad and Al-Baraq)

The words, '*The Prophet (peace and blessings be upon him) then left for his chambers, and the people began to narrate who of them would be in the Prophet's company on that day.*' implies the permissibility of debate and discussion over the texts of the Shar' (Legislation) seeking what is good and right. It also implies the profound knowledge of the earlier Muslims, who realized that they wouldn't obtain this favor - entering Paradise without reckoning or punishment - unless they exerted themselves in doing what is right and avoiding what is wrong. In addition, it shows their keenness on observing the good.

Jabir ibn 'Abdullah (May Allah be pleased with him) commented on the words, '*They are those who do not seek spiritual cure from others for physical ills,*' by reporting that Allah's Messenger (peace and blessings be upon him) granted a special sanction for incantation in case of snake bite to a tribe of 'Amr Abu Zubair said: "I heard Jabir ibn 'Abdullah say that a scorpion stung one of us as we were among with Allah's Messenger (peace and blessings be upon him). A person said: 'Allah's Messenger, I use incantation (for curing the effect of sting').' whereupon he (peace and blessings be upon him) said: 'He, who is competent amongst you to benefit his brother should do so'" (Sahih Muslim) and, 'Auf ibn Malik (May Allah be pleased with him) reported: "We practiced incantation in the Pre-Islamic days and we said: 'Allah's Messenger! What is your opinion about it?' He said: 'Let me know your incantation' and said: 'There is no harm in the incantation, which does not smack of polytheism.'" (Sahih Muslim) And, it is well-known that Gabriel (peace and blessings be upon him) practiced incantation for the sake of Prophet Muhammad (peace and blessings be upon him) when he was bewitched, and that the Prophet himself practiced it for his companion Ibn Al-Qayyim said: "The point is that the seventy thousand, who will enter Paradise without reckoning or punishment are described as having perfect reliance on Allah, the Almighty so that they do not ask others to practice incantation or customization for their own sake."

His saying: 'Who do not practice cauterization,' i.e. they do not ask anyone to cauterize them as they submit themselves completely to Allah's Fate and Divine Decree, along with finding pleasure in suffering because of trials (they are afflicted with by Divine Decree).

It must be known that cauterization in itself is permissible, as stated by the Hadith that is narrated by Ibtir Ibn 'Abdullah. "That the Prophet (peace and blessings be upon him) sent a physician to Abu Ibn Ku'b and he cupped and branded (cauterized) him." (Sahih Al-Bukhari) and, narrated Anas Ibn Malik (may Allah be pleased with him): "Allah's Messenger (peace and blessings be upon him) allowed one of the families of the Ansar to treat persons, who had taken poison and also who were suffering from ear ailment with Ruyqah." Anas added: "I got myself branded (cauterized) for pleasure, when Allah's Messenger was still alive. Abu Talib, Anas Ibn An Nadr and Zaid Ibn Thabit witnessed that, and it was Abu Talib who branded (cauterized) me." (Sahih Al-Bukhari) and, narrated Ibn 'Abbas: (The Prophet (peace and blessings be upon him) said): "Healing is in three things. A gulp of honey, cupping, and branding with fire (cauterizing). But I forbid my followers to use (cauterization) branding with fire." (Sahih Al-Bukhari)

Ibn Al-Qayyim said: "The Prophetic Hadith that deal with Branding with fire (cauterization) are of four types: (a) doing it, (b) disliking it, (c) praising those who do not do it, and (d) forbidding it. Indeed, there is no contradiction between all these religious rulings, as doing it implies its permissibility, disliking it does not imply prohibiting it, praising those, who do not do it implies that discarding it is better than doing it, and forbidding it is just by way of choice and recommendation."

The words, 'nor believe as owners,' i.e. they do not become pessimistic due to birds flying either to the right or to the left. This will be dealt with in full detail later.

His saying, 'but depend totally on their Lord,' he mentioned the great and general basis from which all their previous good qualities stemmed. This wide basis is their complete dependence and reliance on Allah, the Almighty. This is the peak of Tawheed that provides those who practice it, with delicious fruit.

The Hadith does not imply that they should not adopt the right and available means to gain what they need, as adopting the necessary means is an instinctive and inevitable thing. Also, reliance upon Allah the Almighty, in itself, is to adopt the greatest means as shown by Him in His Glorious Qur'an, {And whosoever puts his trust in Allah, then He will suffice him} (Surah At-Talaq, 3)

Rather, this means that they leave out what is disliked, while they need it, only to declare their complete reliance on Allah.

Treatment and adopting the available means is permitted and moreover, it is recommended. It does not nullify one's reliance upon Allah. Leaving treatment is not permitted at all, as stated in the following Prophetic Hadith that reads, Narrated Abu Hurairah (May Allah be pleased with him): The Prophet (peace and blessings be upon him) said, "There is no disease that Allah has created, except that He also created its treatment" (Sahih Al-Bukhari). Also, Usamah Ibn Sharif (may Allah be pleased with him) narrated: "I was present with Allah's Prophet (peace and blessings be upon him) when some Bedouins came and said: 'O Allah's Messenger! Should we apply treatment?' He (peace and blessings be upon him) answered: 'Yes, O slaves of Allah! Apply treatment for Allah, the Almighty has not created a disease, except that He also has created its treatment. This is except for one disease. They asked: What is it? He replied: Old age.' (Transmitted by Imam Ahmad)

The words, "'Umar ibn Khattab rose', refers to 'Umar ibn Mithan ibn Harthan Al-Azdi, from the Banu Azad ibn Khuzaymah. He was among those who first rushed to embrace Islam. He migrated to Madinah and witnessed the Battle of Badr. He was killed during the fighting against the apostates by the hand of Tulashah Al-Azdi in 12 A.H. Later, Tulashah embraced Islam and fought against the Persians on the Day of Qadisiyah with Sa'd ibn Abu Waqqas. He was killed at the Banks of Al-Jar (the Bridge).

The words, 'And said: O Prophet, pray to Allah that I may be one of them,' thus implies the permissibility of asking good prayers and invocation from the pious.

The subject of the words, 'another person sought to repeat the

*request,*" his name was obscure and we do not find any need to investigate or search for it.

Al-Qurtubi commented on the words, '*The Prophet (peace and blessings be upon him) told him that 'Ukashah had beaten him to it,*' by saying, The second person did not have the same good qualities and virtues as 'Ukashah, and this is why he (the Prophet) did not answer him. In doing so, the Prophet (peace and blessings be upon him) blocked the way for the others to repeat the request, while among them there were some who were not qualified thereto.

This Hadith implies the permissability of using examples and also, the Prophet's impeccable character.

In the Name of Allah, the Most Gracious, the Most Merciful.

## Chapter 4

### Fear of Shirk

Allah, the Almighty says, *{Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills}* (An-Nisa', 48 & 116)

Al-Khalil (Prophet Ibrahim (peace and blessings be upon him)) said: *{O Allah! Grant that neither I nor my descendants ever worship idols}*. (IbnHisham, 25)

In the Hadith we read: *"What I fear most for you is the lesser Shirk.* When asked what it is, the Prophet (peace and blessings be upon him) answered, *'Hypocrisy.'*

In Al-Bukhari's Sahih, we read that Ibn Mas'ud (May Allah be pleased with him) reported: *"Allah's Messenger (peace and blessings be upon him) said: 'Whoever dies while calling on associates to Allah shall enter Hell.'*"

In Muslim's Sahih, we read: *Jabir (May Allah be pleased with him) reported that Allah's Messenger (peace and blessings be upon him) said: 'Whoever meets Allah on the Day of Judgment not having associated ought with Him, shall enter Paradise; and whoever meets Him having done the contrary shall be consigned to Hell.'*"

### FURTHER ISSUES:

1. Fear of Shirk
2. That hypocrisy has the constituents of Shirk
3. That hypocrisy is a lesser kind of Shirk.
4. That hypocrisy is the most fearful danger to threaten the righteous

5. Nearness of Paradise and Hell
  6. Combination of the nearness of Paradise and that of Hell in the same Hadith
  7. That whoever meets Allah on the Day of Judgment not associating anything with Him shall enter Paradise, and whoever meets Him differently shall enter Hell even though he might have been of the most pious.
  8. The significant prayer of Al-Khalif that he and his descendants be protected from idol worship.
  9. His consideration of the fate of the majority of men, as in the verse, *{O my Lord! They have indeed led astray many among mankind}*. (Surah 36) indicates.
  10. Interpretation of the witness, "There is no god but Allah" as reported by Ibram Al-Bukhari
  11. Virtue of the person who is free of Shirk.
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Allah, the Almighty says, *{Verify, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills}*. (Surah An-Nisa', 48 & 116)

Ibn Kathir said: "Allah, the Almighty says that He *(forgives not that partners should be set up with Him (in worship))*. This means that He does not forgive any person, who meets Him (in the Hereafter) while setting up partners with Him in worship. But *(He forgives except that (anything else) to whom He wills)*, i.e. He forgives the less sinful deeds or sins of whom He wills."

Ibn Al-Qayyim said: "This verse shows that Shirk (polytheism) is the most grievous sin that can ever be committed by man. This is due to the fact that Allah informs us that He will not forgive it (Shirk) for those who do not repent and show full regret. As for the other sins, they are left to Allah's Will; He grants forgiveness to whom He wills and punishes whom He wills. All this should make the 'Abd (Allah's slave and worshipper) most fearful of Shirk whose due penalty is so serious and terrible. Shirk is the most detestable of all abhorrent things, and the

most abhorred, for it deprives the Lord of the worlds and turns Allah's right to others as stated by Allah, the Almighty in His Glorious Qur'an: *{All praises and thanks be to Allah, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord}*. (Surah Al-An'âm, 1)

In addition, Shirk contradicts the much-cherished goal of Creation. It shows the utmost opposition to the Lord of the worlds, and arrogance instead of obeying Him and submitting oneself to His commands and orders. When Shirk prevails, the world will be ruined and the Last Hour will be established, as stated in the Hadith of Prophet Muhammad (peace and Blessings be upon him) in which he says: "The Last Hour will not be established till it is seen and on earth: Allah! Allah!" (Transmitted by Muslim). Also, Shirk likens the creature to the great Creator and bestows upon him qualities and attributes that are specific to the Creator alone such as: ownership of inflicting harm and granting benefit, giving and preventing, the matters which necessitate invocation, fear, hope, complete reliance and all forms of worship (all these and others are due only to Allah, the Almighty). So, whoever attributes any of these to any creature, he - in doing so - likens him to the Creator and makes the one who cannot do harm, nor cause death, nor bring to life, nor resurrection even to himself, similar to the One Who deserves all Praise, to whom belongs all creation, all dominion, all affairs, and all goodness. The reins of all affairs and matters are in the Hands of Allah, the Almighty. What He wills, it will be, and what He does not will, it will never be. No one can prevent or withhold what He gives, and no one can give what He prevents or withdraws. When He opens a way for mercy, for the people, no one can close its gate; and what He withdraws, no one can let loose without His consent. It is detestable to liken the poor and weak to the Divine Entity, Who is free of all wants."

This verse refutes the Khawarij, who claim that the sinner is a disbeliever, and the Mu'tazilah, who claim the sinner to be in a state between belief and disbelief and that he will abide in the Hell-fire forever.

Ibn Taymiyah said: "Allah's saying: *{He forgives except that (anything else) to whom He wills}*, the repentant are meant by this. As

the one, who declares his repentance is forgiven all his sins as stated by Allah, the Almighty in His Glorious Qur'an (Say: "O 'Ibadh (My slaves) who have transgressed against yourselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah; verily, Allah forgives all sins. Truly He is Oft-Forgiving, Most Merciful") (Surah Al-Zumar, 53)\*

Al-Khalif (Prophet Ibrahim (peace and blessings be upon him)) said, *{O Allah! Grant that neither I nor my descendants ever worship idols}.* (Surah Ibrahim, 35)\*

Abu Tufan said: "An idol (*Sama'at*) is an object that is shaped like a living being (man, animal, or bird). A graven image (*Wathawat*) is an object that is shaped like anything other than this."

An idol (*Sama'at*) can be called a graven image (*Wathawat*) as stated by Prophet Ibrahim (peace and blessings be upon him) in Allah's Statement that reads: *{You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision: so seek your provision from Allah (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back}* (Surah Al-'Ankabut, 17)

Also, it is said that the word 'graven image' (*Wathawat*) is more general than that of 'idol' (*Sama'at*). Every idol is regarded as a graven image and graves are regarded as graven images as well (of course when they are worshipped by some disbelievers).

The saying, *{Grant that neither I nor my descendants ever worship idols}*, means, keep me and my descendants away from worshipping idols and graven images. Consequently Allah, the Almighty responded to his invocations and made his descendants Prophets and kept them away from worshipping idols and all that is worshipped besides Allah, the Almighty. In addition, he (Ibrahim (peace and blessings be upon him)) showed what makes man fearful of these idols, he says: *{O my Lord! They have indeed led astray many among mankind}*. (Surah Ibrahim, 36)

This is a fact for every time and place. If man gets to know that many among mankind have fallen into Major Shirk (polytheism) and

were away through worshipping idols, he must be fearful that he himself may fall into that deep well of darkness (i.e. polytheism).

Ibrahim Al-Taymi said: "How can one feel secure from affliction after Ibrahim's statement?"

Thereupon, no one can feel secure from falling into polytheism except an ignorant fool, who is unaware of Allah, the Prophet's message and the prohibition of committing Shirk (polytheism).

In the Hadith we read: "*What I fear most for you is lesser Shirk. When asked what it is, the Prophet (peace and blessings be upon him) answered, "Hypocrisy."*" This shows the Prophet's mercy and pity for his Ummah (community or nation) as he left no good but he guided them to it, and he left no evil but he warned them against it. The Prophet (peace and blessings be upon him) says: "*There is no Prophet whose was sent by Allah but it was a duty on him to guide his Ummah to the best of what he knows.*" So, if lesser Shirk (Polytheism) was feared pertaining to the Prophet's companions (May Allah bless them all) while they were of perfect knowledge and strong faith, how could it not be (feared) by those who are much less than they in terms of knowledge and faith! This is especially so, if it becomes known that most scholars at this present time do not fully realize the significance, importance and essence of Tawheed.

Narrated Abu Ya'la and Ibn Al-Mundhir from Hudhaifah ibn Al-Yaman on the authority of Abu Bakr from Allah's Prophet (peace and blessings be upon him) as saying: "*Shirk (polytheism) is more hidden than the creeping ants.*" Abu Bakr asked: *O Allah's Messenger! Is Shirk (polytheism) associating other than worshipping others besides Allah or setting up partners to Him?* Allah's Prophet (peace and blessings be upon him) replied: *May your mother be bereaved of you! Shirk (polytheism) amongst you is more hidden than the creeping ants.*" It is also some kind of Shirk to say: "*I was given (something) by Allah and so and so,*" and "*Were it not for so and so, so and so (another one) would kill me*."

In Sahih Al-Bukhari, we read that Ibn Mas'ud (May Allah be pleased with him) reported: "*Allah's Messenger (peace and blessings be upon him) said: "Whoever dies while calling on associates to Allah shall*

*enter Hell.*" Ibn Al-Qayyim said: "associates" here, means "rivals". Allah, the Almighty says, {Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped)}. (Surah Al-Baqarah, 22)

The words, 'Whoever dies while calling an associate to Allah,' i.e. in worship, he shall enter Hell-fire

One should know that 'calling an associate' to Allah is of two types:

**First:** To set up someone or something as partner to Allah in terms of worship, which is Major Shirk (polytheism).

**Second:** That which is lesser than this, which is Lesser or Minor Shirk (polytheism). This implies the following statements: What is willed by Allah and you? Or, were it not for Allah and you? And this also implies hypocrisy. It was narrated that the Prophet (peace and blessings be upon him) asked someone who said, "What is willed by Allah and you?" "Do you make me a rival to Allah?" You should say, "What Allah Alone wills". (Narrated by Ahmad, Ibn Abu Shaibah, An-Nasa'i, Ibn Majah and Al-Bukhari)

This Hadith implies that invoking any other than Allah to do what can not be done except by Allah is clear Shirk (polytheism). This is such as the following: seeking intercession from the dead; as intercession is owned only by Allah and at His Disposal. He is the only One, Who gives permission to the intercessor to intercede for the sake of those who meet Him after committing major sins.

In Sahih Muslim, we read: "Jabir (May Allah be pleased with him) reported that Allah's Messenger (peace and blessings be upon him) said 'Whoever meets Allah on the Day of Judgment not having associated anything with Him, shall enter Paradise, and whoever meets Him having done the contrary, shall be consigned to Hell'."

Jabir's full name was Ibn 'Abdullah Ibn 'Amr Ibn Haram Al-Ansa'i Al-Saheen. He and his father were two of the honorable companions of Prophet Muhammad (peace and blessings be upon him). His father had

many merits and virtues (May Allah be pleased with them both). Isha' died at Madinah after he lost his eyesight at the age of 94.

The words, "Whoever meets Allah on the Day of Judgment not having associated ought with Him," i.e. as explained by Al-Qurtubi: "He does not set up partners with Him in divinity, creation or worship. It is unanimously agreed upon, that whoever dies not having associated ought with Allah, shall inevitably enter Paradise. Even though he is tormented before that and put to trials. Whoever dies having done the contrary, shall neither enter Paradise, nor receive any mercy from Allah, the Almighty. He will eternally abide in the Hell-fire, suffering from its torture without intervals."

An-Nawawi said: "As for the polytheist, he enters the Hell-fire and abides therein forever. There is no difference between a Jew, a Christian, or an idol worshipper or any other kind of disbeliever. As for the believer, he will undoubtedly enter Paradise. If he has not committed a major-sin, he enters Paradise first and if he has committed a major-sin, he is under the Will of Allah; if He forgives him, he enters Paradise; and if He does not forgive him, he enters Hell-fire first and then is taken out of it and admitted to Paradise."

Here, Prophet Muhammad (peace and blessings be upon him) restricted the matter to negating *Shirk* (polytheism) only, for this requires practicing *Tawheed* and professing the Messengership (and Prophethood). So, whoever belies Allah's Messenger, he belies Allah Himself; and whoever belies Allah, he is a polytheist.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 5

### Inviting the People unto Testifying that

*"There is no god but Allah"*

Allah, the Almighty says, (*Say (O Muhammad (peace and blessings be upon him)): "This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and whatever follows me (also must invite others to Allah i.e. to the Oneness of Allah - Islamic Monotheism with sure knowledge). And Glorified and Exalted is Allah (above all that they associate as partners with Him). And I am not of the Mushrikun (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah).* (Yusuf, 108)

Narrated Ibn 'Abbas (May Allah be pleased with them both) Allah's Messenger (peace and blessings be upon him) said to Mu'adh ibn Jabal when he sent him to Yemen: "You will come to the people of Sengar, and when you reach them, invite them to testify that none has the right to be worshipped except Allah and that Muhammad is His Messenger. And if they obey you in that, then tell them that Allah has enjoined on them five prayers to be performed every day and night. And if they obey you in that, then tell them that Allah has enjoined on them Sadqah (i.e. Zakah) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don't take their best properties (as Zakah) and be afraid of the curse of an oppressed person as there is no screen between his invocation and Allah." (Transmitted by Al-Bukhari and Muslim)

Narrated Sa'd ibn Sa'ad (May Allah be pleased with him) On the day (of the battle) of Khaybar the Prophet (peace and blessings be upon him) said: "Tomorrow I will give the flag to somebody who will be given victory (by Allah) and who loves Allah and His Messenger and is loved by Allah and His Messenger." So, the people wondered all that

*night as to who would receive the flag and in the morning everyone hoped that he would be that person. Allah's Messenger (peace and blessings be upon him) asked: "Where is 'Ali ibn Abi Talib?" He was told that 'Ali was suffering from eye trouble, so he applied salve to his eyes and invoked Allah to cure him. He, at once, got cured as if he had no ailment. The Prophet (peace and blessings be upon him) gave him the flag. 'Ali said: "Should I fight them till they become like us (i.e. Muslims)?" The Prophet (peace and blessings be upon him) said: "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels." (Transcribed by Al-Bukhari and Muslim)*

#### FURTHER ISSUES:

1. Inviting unto Allah is the way of those who follow Allah's Messenger (peace and blessings be upon him)
2. Drawing the attention to sincerity because many people in their call to the truth are indeed calling to their own selves.
3. Sure knowledge is of the religious duties.
4. Among the indications of the virtue of Tawheed is that it is an exaltation of Allah above mankind
5. Shirk (polytheism) is so ugly as it is regarded as an insult to Allah the Almighty.
6. Tawheed is the first religious duty
7. One must begin with practicing Tawheed, even before performing the Prayer
8. "*They should not associate any partners to Allah.*" means the testimony that none has the right to be worshipped except Allah.
9. Man may be from among the people of Scripture while he does not know it, or he may know it, but does not practice or apply it.
10. Importance of gradual education or learning
11. Starting with what is important
12. Channels of distributing the Zakah

13. The scholar should remove suspicion from the learner.
  14. Forbidding taking the best of people's properties in Zakah.
  15. Fear of the invocation of the oppressed
  16. Invocation of the oppressed can not be screened.
  17. Among the indications of *Tawheed* are the troubles, difficulties and hunger that the Messengers of Allah and the earlier ones even suffered from.
  18. His saying: "Tomorrow, I will give the flag ... etc." is a sign of the Prophethood of Muhammad (peace and blessings be upon him).
  19. Springing into 'Ali's troubled eye is a sign of Prophethood as well.
  20. The virtue of 'Abd ibn Abi Talib (May Allah be pleased with him).
  21. The virtue of the Prophet's companions who were after anything that may draw them nearer to Paradise.
  22. Believing in the Divine Decree as the flag was given to the one who did not ask for it, and those who sought it were prevented it.
  23. Showing politeness in his saying: "*Go to them patiently and calmly*".
  24. Inviting the people to embrace Islam before waging the war against them.
  25. It is permissible to fight against those whom were invited to Islam and fought against aforesome.
  26. Inviting the people with wisdom.
  27. Reward of one at whose hands another was given guidance.
  28. Permissibility to make an oath to confirm one's legal opinion.
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The author first mentioned *Tawheed* (the Oneness of Allah), its virtue and the fear of Shirk (polytheism). Then, he drew our attention to the fact that one who realizes all this shouldn't prevent or keep it away from others. Instead, he should invite the people to Allah's Path, with wisdom and good counsel. Indeed, this is the way of the Messengers.

and their followers. When Al-Hasan Al-Basri recited the following verse; *(And who is better in speech than he who says: My Lord is Allah (believes in His Oneness), and then stands firm (sets upon His Order), and invites (men) to Allah's (Islamic Monothelism), and does righteous deeds, and says: I am one of the Muslims)*. (Surah Fussilat, 33), he said "This is Allah's beloved one; this is Allah's Wali (guardian and protector); this is Allah's chosen one; this is the nearest one to Allah on earth; he responded to Allah's Call; he invited the people to Allah's Path; he practiced good deeds and testified through his actions that he is one of the Muslims".

The words, 'Allah, the Almighty says, *(Say (O Muhammad (peace and blessings be upon him)): "This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monothelism) with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e. to the Oneness of Allah - Islamic Monothelism with sure knowledge). Glorified and Exalted is Allah (above all that they associate as partners with Him). And I am not of the Mushrikun (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah).*

(Surah Yusuf, 108)

Regarding this, Abu Ja'far Ibn Jarir said: "Allah, the Almighty says to His Prophet Muhammad (peace and blessings be upon him) *(Say) O Muhammad (This) call unto which I invite, and the way I am adopting, i.e. inviting people to the Oneness of Allah - Islamic Monothelism - (is my way), i.e. my call and system of life (I invite unto Allah), Alone; (with sure knowledge), i.e. certainty and complete knowledge; (I and whosoever follows me), also invite others to the Oneness of Allah, the Almighty. (And Glorified and Exalted is Allah), i.e. O you Muhammad! Sing Allah's Glory and declare His Exaltation above all that they associate as partners with Him (And I am not of the Mushrikun), i.e. I am innocent and free of the polytheists and disbelievers."*

This verse incites man to reach the highest rank of knowledge, which is *Basirah* (Sure Knowledge). This was the characteristic which was unique to the Prophet's Companions (May Allah bless them all). Indeed, this is the highest rank a scholar or a knowledgeable person can

achieve. Allah, the Almighty says, (*Say (O Muhammad (peace and blessings be upon him)); "This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e. to the Oneness of Allah - Islamic Monotheism with sure knowledge)], i.e. 1 and those who follow me invite unto Allah's Path with sure knowledge.*

This implies the importance of practicing *Tawheed*; and that among the indications of practicing *Tawheed* is exalting Allah, the Almighty above insult or abuse. As *Shirk* (polytheism) is regarded as an abuse of Him (He is Exalted and Glorified above all that they associate as partners with Him!).

Ibn Al-Qayyim said in interpreting the following verse: "*(Invite mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.*" (Surah An-Nahl, 125) Allah, the Almighty mentions the ranks or degrees of *Da'wah* (inviting the people unto Allah (i.e. Islam), which He divides into three categories pertaining to the invited person.

One may be a seeker of the truth, this one is to be invited with *Hikmah* (i.e. wisdom (the Divine Revelation and the Qur'an). In dealing with this person, there is no need for debates or arguments.

A second one may be busy with anything other than the truth but nothing prevents him from accepting the truth once he finds it. This one needs counsel and argument through invitation.

A third one may be an oppressor and stubborn rejecter. This one should be dealt with through good and concise debate. If he returns to the truth, this will be good, but, if otherwise, it is better to take him by force if possible."

Narrated Ibn 'Abbas (May Allah be pleased with them both)- Allah's Messenger (peace and blessings be upon him) said to Mu'adh ibn Jabal when he sent him to Yemen: "*You will come to the people of the Scripture, and when you reach them, invite them to testify that none*

*has the right to be worshipped except Allah and that Muhammad is His Messenger. And if they obey you in that, then tell them that Allah has enjoined on them five prayers to be performed every day and night. And if they obey you in that, then tell them that Allah has enjoined on them Zakat (i.e. Zakah) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be conscious! Don't take their best property (as Zakah) and be afraid of the curse of an oppressed person, as there is no screen between his accusation and Allah."* (Transcribed by Al-Bukhari and Muslim)

Al-Hafiz said: "Allah's Messenger (peace and blessings be upon him) sent Mu'adh to Yemen in 10 A.H. before the Prophet's Pilgrimage to Makkah. It was also said that Mu'adh was sent to Yemen in 9 A.H. after the return of Allah's Prophet (peace and blessings be upon him) from the Battle of Tabuk. Mu'adh (May Allah be pleased with him) stayed in Yemen from then, till the Caliphate of Abu Bakr As-Siddiq when he returned to Madinah and then he went to Sham (Syria), where he died."

Ibn Taymiyah said: "Among the virtues of Mu'adh (May Allah be pleased with him) is that Allah's Messenger (peace and blessings be upon him) sent him to Yemen to convey the message from him and to be a preacher, teacher and ruler on his behalf."

The words, 'You will come to the people of the Scripture,' i.e. the Jews and Christians. Prophet Muhammad (peace and blessings be upon him) drew Mu'adh's attention to the fact that the people of the Scripture are more in number than the Arab polytheists in Yemen, and so to be prepared for dealing - and if necessary debating - with them.

Al-Hafiz said: "This is an introduction or a preliminary step before giving him advice in order to be fully prepared to bear it."

The saying, 'When you reach them, invite them to testify that none has the right to be worshipped except Allah and that Muhammad is His Messenger,' thus indicates the importance of the testimony that 'There is no god but Allah'. This also means to disbelieve in the Tagħrafu<sup>1</sup> and

<sup>1</sup>The word "Tagħrafu" covers a wide range of meanings. It means anything worshipped other than the Real God (Allah) i.e. all the false deities. It may be

deceit; one's firm faith in Allah Alone. Allah, the Almighty says in His Glorious Qur'an: (*Whoever disbelieves in Tagħrafha and believes in Allah, then he has grasped the most trustworthy handhold that will never break*). (Surah Al-Baqarah, 256)

The most trustworthy handhold is, 'There is no god but Allah.'

The conditions of Shahaħħ (Bearing witness that there is no god but Allah) that must be fulfilled by the one who pronounces it, are seven:

First: to know its meaning (what it affirms and negates).

Second: To have absolute Faith in it from one's heart.

Third: To believe in it publicly and privately.

Fourth: To accept it and not to reject any of its necessities or requirements.

Fifth: To purify one's intention in its regard.

Sixth: To believe deeply in it from one's heart and not only by the tongue.

Seventh: To have passion for it and for its adherents and to take friends and enemies only according to its criteria.

This also implies that Taħbiex is the first religious obligation on worshippers. This is why it was the first thing to which the Messengers used to invite people: *'Worship Allah! You have no other Rabb (god) but Him. (La Ilaha illallah; none has the right to be worshipped but Allah)'* (Surah Al-A'raf, 29)

Imam Taymiyah said: "It is a well-known fact that the principle of

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Satans, devils, idols, stones, sun, stars, angels, human beings e.g. Messengers of Allah, who were falsely worshipped and taken as Rabbies. Likewise suns, planets, meteors etc. are falsely worshipped and wrongly followed. Sometimes "Tagħrafha" means a false judge who gives a false judgement. (Quoted by Translator)

Islam and the first obligation on Allah's creatures is that they must testify that '*There is no god but Allah, and that Muhammad is His Messenger.*' By making this testimony, a disbeliever turns into a Muslim, an enemy turns into a *Wali* (protector and guardian), and one whose blood and money are to be shed with impunity, turns into one whose blood and money must be protected. Also, if one testifies it from the depth of his heart, he becomes a believer (one of firm *Avan* (Faith)), and if he pronounces it verbally without the confession of his heart, he is still a Muslim. However, if one is able to pronounce it but rejects to do so, he is truly a disbeliever.

This Hadith implies that man could be knowledgeable while he does not realize the real meaning or essence of the testimony, '*There is no god but Allah,*' or, he may know this but he does not apply it to his life. This kind of people are numerous, may Allah guide them all!

The words, '*And if they obey you or that,*' i.e. they testify that '*There is no god but Allah*' and submit themselves to Allah, '*then tell them that Allah has enjoined on them five prayers to be performed every day and night,*' this indicates that 'Prayer' is the most important religious duty next to testifying that, '*There is no god but Allah*'. An-Nawawi said: "This indicates that bringing people to account pertaining to their religious duties come only after they declare their submission to the religion of Islam. It is true that the disbelievers are addressed by all rulings of Islamic Legislation, which is the view of the majority of Muslim scholars."

His saying: '*Then tell them that Allah has enjoined on them Zakah (i.e. Zakah) to be taken from the rich amongst them and given to the poor amongst them.*' this indicates that 'Zakah' is the most important duty next to 'Prayer' and that it is to be taken from the rich and given to the poor. The Prophet (peace and blessings be upon him) mentioned only the poor in this context because they have the intrinsic right to receive Zakah before any of the other seven channels in which it is to be spent or distributed.

This also indicates that the ruler - or his deputy - is the one who is responsible for collecting the Zakah and spending it within its proper channels. If anyone refrains from paying Zakah, the ruler has the full right to take it from him even by force and coercion.

This also implies that *Zakah* can be paid in one category of properties, which is the viewpoint of Imams Malik and Ahmad.

It also indicates that it is forbidden to pay *Zakah* to a wealthy man or to a disbeliever. In addition, *Zakah* is due from the wealth owned by a child or an insane person. This is the viewpoint of the majority of scholars as based on our present Hadith, which does not make any restrictions in this concern.

His saying: 'Then be cautious! Don't take their best property (*as Zakah*)' this implies that it is forbidden for the collector of *Zakah* to take the best of the people's property; and it is forbidden for the owner of the property to give (*as Zakah*) the worst of his property as well. Rather, one should give out the average, and if he is pleased to give the best of his property instead, it will be better for him.

His saying: 'And be afraid of the curse of an oppressed person,' i.e. do not oppress anybody and apply justice in all that you do. Generally speaking, one should refrain from all types of oppression.

His saying: 'As there is no screen between his invocation and Allah,' i.e. the invocation of the oppressed is accepted by Allah, the Almighty and inevitably answered.

This Hadith proves the permissibility of accepting the narration from a single trustworthy narrator and the obligation of working in accordance with it. It also proves that the Imam (Muslim ruler) can send workers to collect *Zakah*; and that he should admonish them and order them to fear from Allah, teach them, forbid them from doing injustice, and let them know of its evil consequences. The Hadith also draws our attention to the importance of gradual education.

The Hadith also implies that one should begin with the most important (thing), then the next important, and so on.

Some scholars disputed over the fact that the Prophet (peace and blessings be upon him) did not mention in this Hadith neither *Sawn* (Fasting), nor *Hajj* (Pilgrimage)?

Ibn Taymiyah said: "Some people explained this as saying: Some

narrators abbreviated the Hadith but this can not be true because this invalidates the Hadith narrators. In addition this (abbreviation) can take place in a single narration or Hadith, such as in the Hadith of 'Abdul Qais Delegation where some narrators mentioned Sawm (Fasting) and others did not.<sup>7</sup> As for the two separate Hadiths, the issue is totally different. However, there are two answers to this:

**First:** It goes according to the time of levying religious rituals or duties. The first religious duty that was prescribed was the testimony 'There is no god but Allah,' and the second was Prayer. That is why Hajj was not mentioned until later.

**Second:** The Prophet (peace and blessings be upon him) used to

<sup>7</sup> Narrated Abu Jarrah (May Allah be pleased with him): I used to sit with the 'Abbas (May Allah be pleased with him) and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdal Qais came to the Prophet (peace and blessings be upon him), the Prophet asked them: "Who are the people *þ e you?*" (Or who are the delegates?) They replied: "We are from the tribe of Rub'ah." Then, the Prophet (peace and blessings be upon him) said to them: "Welcome! O people of O delegation of 'Abdal Qais! Neither will you have disgrace, nor will you regret." They said: "O Allah's Messenger! We cannot come to you except in the sacred month and there is the inland tribe of Mada'in intervening between you and us. So, please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise by acting on them." Then they asked about drinks (what is legal and what is illegal). The Prophet (peace and blessings be upon him) ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them: "Do you know what is meant by believing in Allah Alone?" They replied: "Allah and His Messenger know better." Thereupon, the Prophet (peace and blessings be upon him) said: "It means: To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger. To offer prayers perfectly. To pay the Zakah (obligatory charity). To observe fast during the month of Ramadan. And to pay Al-Khums (one-fifth of the booty to be given in Allah's Cause). Then he (peace and blessings be upon him) forbade them four things, namely, Horraan, Dabbah, Nasr dan Maayayir or Maayayir. (These were the names of pots in which alcoholic drinks were prepared.) The Prophet mentioned the container of wine and he meant the wine itself. The Prophet further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind."

mention in every situation only that which suited it. Sometimes he mentioned Prayer and Zakah. At other times, he mentioned Prayer and Fasting for those on whom Zakah is not due, and at other times, he mentioned the three duties: Prayer, Zakah and Fasting. Consequently, this Hadith might have been said before the establishment of *Hajj*, or it may have been the case that it was not due for those he was addressing. As for Prayer and Zakah, they are different from any other duties; that is why the Qur'an waged war against those who defy any of them. Thereupon, when Mu'adh was sent to Yemen, Sawni was not mentioned in the Hadith, for it is a hidden ritual; also the *Hajj* was not mentioned because it is – to some extent – a special case that is not to be done except a single time during one's lifetime."

The words, '*Translated by Al-Bukhari and Muslim*', means that it was also transmitted by Ahmad, Abu Dawud, Ab-Tirmidhi, An-Nasa'i and Ibn Majah.

*Narrated Sa'ib ibn Sa'd (May Allah be pleased with him): "On the day (of the battle) of Khobar, the Prophet (peace and blessings be upon him) said: Tomorrow I will give the flag to somebody, who will be given victory (by Allah) and who loves Allah and His Messenger and is loved by Allah and His Messenger." So, the people wondered all that night as to who would receive the flag and in the morning everyone hoped that he would be that person. Allah's Messenger (peace and blessings be upon him) asked: "Where is 'Ali ibn Abu Talib?" He was told that 'Ali was suffering from eye-trouble, so he applied his salve to his eye and invoked Allah to cure him. He, at once, was cured as if he had had no ailment. The Prophet (peace and blessings be upon him) gave him the flag. 'Ali said: "Should I fight them till they become like us (i.e. Muslims)?" The Prophet (peace and blessings be upon him) said: "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is imposed upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels."* (*Translated by Al-Bukhari and Muslim*)

'Narrated Sa'ib ibn Sa'd' His full name was Sa'ib ibn Sa'd ibn Malik ibn Khalid Al-Ansa'i Al-Kharraj Al-Sa'idi, Abu Al-'Abbas. He was an honorable companion just like his father. He died in 88 A.H.

when he was over 100 years old.

About the words, '*On the day (of the battle) of Khobar*', Salmah ibn Al-Akwa' said: 'Ah (May Allah be pleased with him) remained behind the Prophet (peace and blessings be upon him) during the battle of Khobar as he was suffering from some eye trouble but then he said: *How should I stay behind Allah's Messenger?*' So, he set out till he joined the Prophet (peace and blessings be upon him). On the eve of the conquest of Khobar, Allah's Messenger said: '(No doubt) I will give the flag on, tomorrow, a man whom Allah and His Messenger love or who loves Allah and His Messenger will take the flag. Allah will bestow victory upon him.' Suddenly 'Ali joined as though we were not expecting him. The people said: 'Here is 'Ali.' So, Allah's Messenger gave the flag to him and Allah bestowed victory upon him.'

'I will give the flag' means that the flag of Allah's Messenger (peace and blessings be upon him) was black and his banner was white. On the flag there was the writing 'There is no god but Allah. Muhammad is Allah's Messenger.'

His saying: '*Who loves Allah and His Messenger and is loved by Allah and His Messenger,*' this implies the great virtue of 'Ali ibn Abu Talib (May Allah be pleased with him).

Ibn Taymiyah said: 'This description is not peculiar only to 'Ali or the other Caliphs of Allah's Prophet (peace and blessings be upon him); rather, Allah and His Messenger love every pious believer who loves Allah and His Messenger. In addition, this Hadith is suitable to be taken as a proof against those who declare 'Ali ibn Abu Talib to be a disbeliever or dehaucher, those were the Khararij.'

'*Who will be given victory (by Allah),*' these are glad tidings of victory, which is a sign of the Prophet's truth (peace and blessings be upon him)

His saying: '*So, the people wondered all that night as to who would receive the flag,*' shows the Companions' keenness to obtain what is good; and it implies their high rank in terms of knowledge and *Iman* (Faith).

His saying, 'In the morning everyone hoped that he would be that person,' even 'Umar Ibn Al-Khattab (May Allah be pleased with him) said: 'Never did I cherish for leadership but on that day.'

Ibn Taymiyah said: "This implies a witness from Allah's Messenger (peace and blessings be upon him) for 'Ali to be a true believer, and that he loves Allah and His Messenger, and thus he must have the love of the rest of the believing men and women. When the Prophet (peace and blessings be upon him) happened to invoke Allah for the sake of a given person, many people would wish for the same invocation or glad tidings. The Prophet (peace and blessings be upon him) used to invoke Allah, the Almighty for the sake of countless people, foremost among whom were Thabit bin Qays and 'Abdullah Ibn Salam for whom he invoked Allah to admit them into Paradise; and he justified that the man, who was whipped for drinking wine, loved Allah and His Messenger."

The saying: 'Allah's Messenger (peace and blessings be upon him) asked: "Where is 'Ali bin Abu Talib?" shows that the ruler should inquire about his subjects and their affairs

'He was told that 'Ali was suffering from eye-trouble,' i.e. he was suffering from Ophthalmia.

'So he applied salve to his eyes and invoked Allah to cure him. He, at once, was cured as if he had had no ailment. The Prophet (peace and blessings be upon him) gave him the flag, 'this proves that one must believe in Divine Decree because the flag was given to the one who did not endeavor to obtain it, and it was not given to those who were keen on getting it. In addition, taking the possible means does not contradict

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"Narrated 'Umar Ibn Al-Khattab (May Allah be pleased with him). During the lifetime of the Prophet (peace and blessings be upon him) there was a man called 'Abdullah whose nickname was 'Dowtry', and he used to mock Allah's Messenger (peace and blessings be upon him). 'Abdullah was arrested because of drinking (intoxication). And one day he was brought to the Prophet on the same charge and was flogged. On that, a man among the people said: 'O Allah, curse him! How frequently he has been brought to the Prophet on such a charge!' The Prophet (peace and blessings be upon him) said: 'Do not curse him, for by Allah, I know for he loves Allah and His Messenger.'

with or nullify reliance and dependence on Allah, the Almighty.

'The Prophet (peace and blessings be upon him) said, Go to them patiently and calmly till you enter the land,' this implies the manners that should be observed in time of war and the importance of leaving out impatience, recklessness and needless loud voices. In addition, the ruler may order his workers to be calm and patient without weakness or recklessness. This is shown in his saying: 'Then, invite them to Islam.' i.e. invite them to the meaning of the testimony, 'There is no god but Allah, and Muhammad is the Messenger of Allah.' Indeed, Islam is to testify that none has the right to be worshipped but Allah, and that Muhammad is Allah's Messenger. This testimony requires one to be loyal and sincere to Allah, and obedient to His Messenger (peace and blessings be upon him). Allah (Glorified be He) says to His Prophet in His Glorious Qur'an (Say (O Muhammad (peace and blessings be upon him)): O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah ( Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah) (Surah Al-Imran, 64).

Ibn Taymiyah said, "Islam is to submit to Allah Alone and to be obedient to Him."

He also said: "The religion of Islam, which is accepted by Allah and with which He sent His Messengers is to submit to Him Alone. Thus, it originates in the heart, and one must submit only to Him. So, whoever worships Allah and others besides Him, he is not a Muslim. Whoever shows arrogance or pride to others in terms of worship, he is not a Muslim."

This shows that the essence of Islam is *Tawheed* and negating *Shirk* (polytheism). Allah, the Almighty says on the tongue of His Messenger Noah (Nuh (peace and blessings be upon him)): (That you should worship Allah ( Alone), be dutiful to Him, and obey me). (Surah Nuh, 3)

This also implies the permissibility of inviting the people to embrace Islam before fighting them. However, if the call of Islam had reached them, it would be permitted to take them by assault. The Prophet (peace and blessings be upon him) assaulted the Banu Al-

Muslims while they were unaware. So, if the call did not reach them, they must first be invited (peacefully) to Islam.

'And inform them what is enjoined upon them,' i.e. in Islam, if they responded to what you have called them to. Inform them of the duties and obligations they should practice and observe Prayer and Zakah. As in the Hadith that is narrated by Abu Hurairah (May Allah be pleased with him), 'And when they do it, their blood and riches are guaranteed protection on my behalf except where it is justified by law' (Transmitted by Al-Bukhari and Muslim). And, 'When Allah's Messenger (peace and blessings be upon him) died and Abu Bakr became the caliph some Arabs renegaded (converted to disbelief) and (Abu Bakr decided to declare war against them), and 'Umar ibn Al-Khattab, said to Abu Bakr: "How can you fight with these people although Allah's Messenger said: I have been ordered (by Allah) to fight the people till they say: 'None has the right to be worshipped but Allah, and whoever said it then he will save his life and property from me except on trespassing the law (rights and conditions for which he will be punished justly), and his account will be with Allah.'" Abu Bakr said: "By Allah! I will fight those who differentiate between Prayer and Zakah as Zakah is the compulsory right to be taken from the property (according to Allah's Orders) By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of Allah's Messenger, I would fight with them for withholding it." Then, 'Umar said: "By Allah, it was nothing, but Allah opened Abu Bakr's chest towards the decision (to fight) and I came to know that his decision was right" (Transmitted by Al-Bukhari and Muslim)

This also urges that the ruler should send callers to invite the people to Allah's Cause. This was done by Prophet Muhammad (peace and blessings be upon him) and his rightly-guided Caliphs. In the Mosque of Imam Ahmad, 'Umar ibn Al-Khattab said "By Allah! I do not send you my deputies to cut your necks or take away your properties, but I send them to teach you the matters of your religion."

"For, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels," the red camels were the most treasured kind of wealth at the time of the early Arabs.

An-Nawawi said: "Listening anything of the Hereafter to any part

of this present life, is made just to enable it to be understandable to the human mind. Truly, just an atom of the Hereafter is far better than the whole earth and many other earths with it as well.

This implies the virtue of the one through whom somebody is given guidance; and the perspicuity of taking an oath to confirm something without even being asked to swear.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 6

### Interpretation of Tawheed and the Testimony:

*"There is no god but Allah"*

Allah, the Almighty says, *{Those whom they call upon [like 'Iba (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angels] desire for themselves] means of access to their Lord (Allah), as to which of them should be the nearest; and they [Iba (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment, verily, the Torment of your Lord is something to be afraid of!}* (Al-Ikhlas', 57)

Allah, the Almighty says, *{And (remember) when Ibrahim (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, except Him [i.e. Allah Alone I worship none] Who did create me; and verily He will guide me." And he made it [i.e. La ilaha illallah (none has the right to be worshipped but Allah Alone)] a Word lasting among his offspring, that they may turn back [i.e. to repent to Allah or receive admonition].}* (Az-Zukhruf, 26-28)

Allah, the Almighty says, *{They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded for the Taurat (Torah) and the Injeel (Gospel) to worship none but One God (God Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory is to Him (far above is He) from having the partners they associate (with Him).}* (Al-Tawbah, 31)

Allah, the Almighty says, *{And (remember) when Ibrahim (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, except Him [i.e. Allah Alone I worship none] Who did create me; and verily He will guide me." And he made it [i.e. La*

*la-ha dillah (none has the right to be worshipped but Allah Alone) if a Word testing among his offspring, that they may turn back (i.e. to repent to Allah or receive admonition). (Az-Zukhruf, 26-28)*

Allah, the Almighty says, *{And of mankind are some who take (for worship) others besides Allah as rivals} (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment that all power belongs to Allah and that Allah is Severe in punishment!} (Al-Baqarah, 165)*

Prophet Muhammad (peace and blessings be upon him) says: *"He who professed that there is no god but Allah and made a denial of everything which the people worship beside Allah, his property and blood became inviolable, as their affairs rest with Allah"* (Sahih Muslim)

An explanation of this interpretation is what follows of the next chapters

This chapter implies the most important issue: Interpretation of the Testimony, "There is no god but Allah", which is clarified through certain things, such as:

The verse in Surah Al-Irâ' in which Allah the Almighty refutes and defies the false claim of those who call upon the prove men. Thus, it shows that this is the Major Shirk (polytheism).

The verse in Surah At-Tawbah in which Allah the Almighty shows that the People of the Book (Christians and Jews) took their rabbis and their monks to be their lords besides Allah, and He shows that they were commanded to worship none but One Rabb (God, Allah). Undoubtedly, this verse can be interpreted as the following they

<sup>1</sup> Narrated 'Abdullah (May Allah be pleased with him): The Prophet (peace and blessings be upon him) said one statement and I said another. The Prophet (peace and blessings be upon him) said: "Whoever dies while still invoking anything other than Allah or a rival to Allah will enter Hell" (Ibn Hisham) And I said, "Whoever dies without invoking anything or a rival to Allah, will enter Paradise" (Sahih Al-Bukhari)

(Christians and Jews) only obeyed the rabbis and monks in doing what is unlawful and forbidden and that they did not practice clear-cut worship of them.

The statement of Ibrahim (peace and blessings be upon him) to the disbelievers, *{And remember when Ibrahim (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, except Him (i.e. Allah Alone I worship now) Who did create me}*, he made an exception of his Lord. Then, Allah the Almighty mentions that this innocence and loyalty are the expiation of the Testimony, "*There is no god but Allah*" *{And he made it (i.e. La ilaha illallah (none has the right to be worshipped but Allah Alone)} a Word lasting among his offspring, that they may turn back (i.e. to repeat to Allah or receive admonition)}*. (Az-Zukhruf, 26-28)

The verse in Surah Al Baqarah in which Allah, the Almighty says pertaining to the disbelievers, *{And they will never get out of the Fire}*. (Al-Baqarah, 167) He mentions that they love the rivals as they love Allah. This indicates that though they love Allah so much, this does not make them Muslims. How about those who love the rival more than Allah? Or, how about those who love the rival only and does not love Allah the Almighty?

Prophet Muhammad's Hadith: "*We who professed that there is no god but Allah and made a denial of everything which the people worship beside Allah, his property and blood became inviolable, and their affairs rest with Allah*" (Sahih Muslim). This shows that only pronouncing the statement, "*There is no god but Allah*," cannot make one's property and blood inviolable; or even pronouncing it while knowing its meaning; or even confessing this; or even while one is calling some besides Allah, rather, one's property and blood becomes inviolable only when added to pronouncing the statement the denial of everything which the people worship beside Allah. Again, if one doubts or refrains from denying everything which is worshipped by the people beside Allah, his property and blood will not be inviolable.

What a great issue! What a clear statement! What a decisive reason!

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The words, '*Interpretation of Tawhid and the Testimony*, 'There is no god but Allah,' Someone may ask: What is the use of this chapter, whereas the meaning of the testimony 'There is no god but Allah' has been shown and explained at the outset of this book?

The answer is that the verses cited in the present chapter contain more clarification in regard to the meaning of the statement of sanctity 'There is no god but Allah,' and all which it indicates. Some of these verses condemn the actions of some people, who cling to some Prophets and righteous people in order to seek some benefit or interest. Indeed, this was the very reason behind the revelation of some of these verses. This is, of course, applicable to the first verse that reads: (Say *(O Muhammad peace and blessings be upon him): Call upon those - besides Him - whom you pretend [to be gods]*). (*Surah Al-Iesa'*, 56)

Most interpreters viewed that it was revealed pertaining to those, who used to worship angels, 'Iba (Jesus), 'Uzair (Ezra), and others. However, Allah, the Almighty declared this to be strongly rejected and forbidden. This indicates that calling upon others besides Allah is some kind of Shirk (polytheism), which nullifies one's true belief in the Oneness of Allah, the Almighty. Moreover, calling upon others besides Allah is in one way or another an aspect of worshipping them, for the Prophet (peace and blessings be upon him) says: 'Invocation is the essence of worship.' (Transcribed by Imam At-Tirmidhi on the authority of Anas Ibn Malik (May Allah be pleased with him))

This verse also indicates that those, who are called upon besides Allah cannot do any good or harm to the one, who calls upon them, even if the ones called upon were Prophets or angels. This confirms the invalidity of the invocations made or presented to anyone or anything other than Allah, the Almighty. This verse establishes the meaning of *Tawhid* and the statement, 'There is no god but Allah'.

Allah, the Almighty says, *'[f]those whom they call upon like 'Iba (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angels[!] desire [for themselves] means of access to their Lord (Allah), as to which of them should be the nearest; and they [f]Iba (Jesus), 'Uzair (Ezra), angels and others[!] hope for His Mercy and fear His Torment, verily, the Torment of your Lord is something to be afraid of!]*. (*Surah Al-Iesa'*, 57)"

This shows the right path of the Prophets, Messengers and those who properly follow them. Qatadah said: "They draw nearer to Allah through obeying Him and doing what pleases Him."

Ibn Al-Qayyim said: "The three ranks are mentioned in this verse. They are as follows: Love which means seeking Allah's nearness and petition to Him through observing good deeds, and the two other ranks are hope and fear. This is the essence of *Tawhid* and the religion of Islam."

Someone used to Allah's Messenger (peace and blessings be upon him): "By Allah, O Allah's Messenger! I only came to you after I made up my mind that I would never come to you, so, by Him Who sent you with the Truth! What have you been sent with?" Allah's Messenger (peace and blessings be upon him) said: "I was sent with Islam. The man said: So, what is Islam?" Allah's Messenger (peace and blessings be upon him) answered: That your heart should submit, and your face be directed to Allah, that you perform the five daily Prayers, and that you pay the levied Zakah." (Musnad of Ahmad) Also, Abu Hurairah (May Allah be pleased with him) narrated Allah's Messenger (peace and blessings be upon him) as saying: "Truly, Islam has road signs and lighthouses (to guide the people travelling throughout the world). Foremost among these (signs and lighthouses) that one should worship Allah and should associate none with Him (in worship), one should perform the prescribed Prayers, one should pay the due Zakah, one should fast during the month of Ramadan, and one should enjoin what is good and forbid what is evil." Indeed, this is the commitment of Allah's Statement that reads: {And whenever submits his face (himself) to Allah,<sup>12</sup> while he is a Muslim (good-doer i.e. performs good deeds totally for Allah's Sake without any show off or to gain praise or fame and does them in accordance with the Sunnah of Allah's Messenger Muhammad (peace and blessings be upon him)), then he has grasped the most trustworthy hand-hold [La ilaha illallah (none has the right to be worshipped but Allah)]. And to Allah return all matters for decision} (Surah Luqman, 22)

Allah, the Almighty says, {And (remember) when Ibrahim

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<sup>12</sup> His face to Allah, i.e. follows Allah's Religion of Islamic Monotheism.

(Abraham) said to his father and his people: "Verily, I am innocent of what you worship, except Him (i.e. Allah Alone). I worship none) except Who did create me; and verily He will guide me. And he made it (i.e. *La ilaha illallah* (none has the right to be worshipped but Allah Alone)) a Word lasting among his offspring, that they may turn back (i.e. to repeat to Allah or receive admonition) {}. (Surah As-Zukhruf, 26-28)

See how Prophet Ibrahim (peace and blessings be upon him) expressed that great statement as he declared his innocence of all that is worshipped besides Allah, the Almighty: planets, temples and idols that were given by Noah's people after the images of some pious people, who were Wadid, Sawa'i, Yaghuth, Ya'uy and Nasr and other idols and rivals that used to be adored by the polytheists. Prophet Ibrahim (peace and blessings be upon him) worshipped only Allah, the Almighty Who created and originated him. So, this is exactly what is expressed and denoted by the statement of *uncertainty*, *'There is no god but Allah.'* Allah, the Almighty says in His Glorious Qur'an *{That is because Allah - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is falsehood}. And verily, Allah - He is the Most High, the Most Great}*. (Surah Al-Hajj, 62)

Hence, any sort of worship, if it is not intended for Allah, is in vain and becomes false. Allah, the Almighty says in His Glorious Qur'an: *{Then it will be said to them: "Where are (all) those whom you used to join in worship as partners Besides Allah?" They will say: "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allah leads astray the disbelievers}*. (Surah Ghafir, 73-74)

Allah, the Almighty says, *{They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) the Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded sin the Taurat (Torah) and the Injeel (Gospel) to worship none but One Rabb (God, Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory*

*is to Him (far above is He) from having the partners they associate (with Him).} (Surah At-Tawbah, 31)*

The Prophetic Hadith reads: "Once, while Allah's Messenger (peace and blessings be upon him) was reciting the Qur'anic verse that reads: *(They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded in the Taurat (Torah) and the Injil (Gospel) to worship none but One Rabb (God, Allah) La Ilaha Illa Huwa (none has the right to be worshipped but He). Praise and glory is to Him (far above is He) from having the partners they associate (with Him).}* (Surah At-Tawbah, 31) 'Abd bin Hizam said: "O Allah's Messenger! They do not worship them (i.e. rabbis and monks)." Allah's Messenger (peace and blessings be upon him) said: "They certainly do. They & rabbis and monks) made lawful things as unlawful, and unlawful things as lawful, and they (i.e. Jews and Christians) followed them, and by doing so, they really worshipped them." (Narrated by Imam Ahmad, Al-Tirmidhi, and Ibn Majah).

Thus, obeying those monks and rabbis in doing what is wrong and forbidden, is regarded as worshipping other than Allah, the Almighty. This is regarded as a deed of major polytheism, which contradicts Tawheed that is denoted by the statement, '*There is no god but Allah*'.

Allah, the Almighty says, *(And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment that all power belongs to Allah and that Allah is Severe in punishment).* (Surah Al-Haqqa, 165) So, whoever takes for worship others besides Allah, as rivals to Him, he must be showing love to them, though he may love Allah, the Almighty also. Though he may utter the statement, '*There is no god but Allah*', fast and perform Prayers, he is deemed a *Mushrik* (i.e. one who practices *Shirk* (polytheism)). Hence, taking others besides Allah as rivals to Him and showing love to them nullifies everything one says or does. A

polytheist's deeds and words cannot be accepted from him as - even if he utters the statement: 'There is no god but Allah,' - he neglected all that is stipulated for implementing and practicing it. This includes neglecting the following:

**First:** Knowing its meaning (What it affirms and negates)

**Second:** Having absolute Faith in one's heart

**Third:** Believing in it publicly and privately

**Fourth:** Accepting it and not rejecting any of its necessities or requirements.

**Fifth:** Purifying one's intention in its regard

**Sixth:** Believing in it deeply from one's heart and not only by the tongue,

**Seventh:** Having passion for it and for its adherents and to hate friends and enemies only according to its criteria. Allah, the Almighty says, *(But those who believe, love Allah more than anything else)* (Surah Al-Baqarah, 165) That is because they love Him Alone, with complete and perfect sincerity and thus they could not love anything else.

Allah, the Almighty says, *(Those whom they call upon side 'Isa (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angels) desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest; and they [Isa (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment, verily, the Torment of your Lord is something) to be afraid of?)* (Surah Al-Irs' , 57). This verse can be explained and clarified merely through mentioning the preceding verse that reads *(Say: Call upon those - besides Him - whom you pretend. They have neither the power to remove the adversity from you, nor even to shift it from you to another person.)* (Surah Al-Irs' , 56).

Ibn Katheer (May Allah bestow mercy on him) said: "Allah, the Almighty says, *(Say) O Muhammad (peace and blessings be upon him) to the polytheists who worshipped others besides Allah, (Call upon*

*there whom you pretend* to be gods like angels, 'Iba (Jesus), 'Utar (Ezra), and others. Try to invoke them, they have neither the power to remove the adversity from you, nor even to shift it from you to another person."

This means that the only One, Who can do this – removing the adversity or shifting it to another person – is Allah, the Almighty. Who has the Ultimate Power and Command. Al-'Ufi said: "Abdullah ibn 'Abbas (May Allah be pleased with him) said in regard to this verse: "The polytheists used to say: We worship the angels, Jesus and Ezra; these are those whom they invoke (i.e. the angels, Jesus and Ezra)."

Imam Al-Bukhari narrated regarding the same verse on the authority of 'Abdullah ibn Mas'ud: "In connection with the words of Allah, the Exalted and Glorious: *{Those to whom they call upon, themselves seek the means of access to their Lord as is whosoever of them becomes nearest}*. (Surah Al-Iram', 57) that it was related to a party of the Jews who were being worshipped and they embraced Islam but those who worshipped them kept on worshipping them (though the Jews whom the misguided people worshipped had become Muslims). It was at that time that this verse was revealed." (Sahih Al-Bukhari)

This statement, that is narrated by Ibn Mas'ud indicates that the 'means of access' means the religion of Islam.

Those whom are mentioned in the verse as rivals to Allah are – as stated by the scholars – Jesus, his mother (Mary) and Ezra. Other scholars opined that they are Jesus, Ezra, the sun and the moon.

Allah's Statement: *{Hope for His Mercy and fear His Torment}* – (Surah Al-Iram', 57) Worship can not be completed unless there is both hope and fear.

Allah, the Almighty says, *(And (remember) when Ibrahim (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, except Him (i.e. Allah Alone I worship none) Who did create me; and verily He will guide me." And he made it (i.e. La Ilaha illallah (none has the right to be worshipped but Allah Alone) a Word lasting among his offspring, that they may turn back (i.e. to*

*repent to Allah or receive admonition)). (Surah Az-Zukhruf, 26-28)*

Ibn Kathir said "Allah, the Almighty says pertaining to His Prophet Ibrahim (peace and blessings be upon him), the father of the Prophets, that he (Ibrahim) declared his innocence of his father and his own people who used to worship idols, he said: {*Verily, I am innocent of what you worship, except Him (i.e. Allah Alone I worship none) Who did create me; and verily He will guide me.*} And he made it (i.e. *La ilaha illallah (none has the right to be worshipped but Allah Alone) if a Word lasting among his offspring, that they may turn back* (i.e. to repent to Allah or receive admonition)}, that 'Word' is "*There is no god but Allah,*" he made it lasting among his offspring, that they may return to it."

Pertaining to this verse, 'Ikrimah, Mujahid, Ad-Dahhak, Qatadah, As-Sadi and others said, {*And he made it (i.e. La ilaha illallah (none has the right to be worshipped but Allah Alone) if a Word lasting among his offspring, that they may turn back (i.e. to repent to Allah or receive admonition)}*}, this means "None has the right to be worshipped but Allah the Almighty," still there is among his offspring some who pronounce it."

Narrated Ibn Jair on the authority of Qatadah {*Verily, I am innocent of what you worship, except Him (i.e. Allah Alone I worship none) Who did create me*}, they (Ibrahim's people) used to say "Allah is our Lord." Allah, the Almighty says, {*And if you ask them who created them, they will surely say: "Allah"*}. (Surah Az-Zukhruf, 87)

So, he (Ibrahim (peace and blessings be upon him)) did not declare his innocence of his own Lord (Allah, the Almighty). (Narrated by 'Abd Ibn Hanif) Narrated Ibn Jair and Ibn Al-Mundhir on the authority of Qatadah: {*And he made it (i.e. La ilaha illallah (none has the right to be worshipped but Allah Alone) if a Word lasting among his offspring, that they may return (i.e. to repent to Allah or receive admonition)}*}, this means sincerity and Tawheed (the Oneness of Allah) is nowadays (and till the Day of Judgment), there are creatures, who worship Allah Alone.

Thus, the meaning of the statement, '*There is no god but Allah,*' is confessing Allah's Oneness through worshipping Him Alone and

declaring one's innocence of anything else.

Then, Allah, the Almighty measures that this innocence and loyalty are the explanation of the Testimony, "There is no god but Allah."

Allah, the Almighty says, *{They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah}, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded for the Taurat (Torah) and the Injil (Gospel) to worship none but One Ilaah (God, Allah) La Ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory is to Him (far above it Be) from having the partners they associate (with Him)}.* (Surah At-Tawbah, 31)

This verse was explained by Allah's Messenger (peace and blessings be upon him) for 'Adi ibn Hizam, when he came to confess his Islam before Allah's Messenger, and the Prophet (peace and blessings be upon him) recited this very verse. 'Adi ibn Hizam said: "O Allah's Messenger! They do not worship them (i.e. rabbis and monks)." Allah's Messenger (peace and blessings be upon him) said: "They certainly do. They (i.e. rabbis and monks) made lawful things as unlawful, and unlawful things as lawful, and they (i.e. Jews and Christians) followed them, and by doing so, they really worshipped them." (Narrated by Imam Ahmad, At-Tirmidhi, and Ibn Hajar)

As-Sadi said: "They sought men's council and advice and rejected Allah's Scripture. For this, Allah, the Almighty says, *{While they (Jews and Christians) were commanded for the Taurat (Torah) and the Injil (Gospel) to worship none but One Ilaah (God Allah) La Ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory is to Him (far above it Be) from having the partners they associate (with Him)}.* (Surah At-Tawbah, 31) Verily, *Halaal*<sup>11</sup> is what is declared lawful by Allah, while *Haram*<sup>12</sup> is what is declared unlawful.

<sup>11</sup> Lawful as defined by Allah the Almighty

<sup>12</sup> Any act or deed which is prohibited by Allah and which will incur His wrath and punishment

by Allah, and religion is what is instituted by Allah, the Almighty.

This verse indicates that whosoever obeys others besides or other than Allah and His Messenger (peace and blessings be upon him), rejects His Divine Books and the Sunnah of His Messenger pertaining to what is lawful and what is unlawful, he thus takes them as lords and worshipped objects and sets them up as rivals to Allah, the Almighty. Obviously, this contradicts Tawheed (the Oneness of Allah), which is the Religion of Allah that is indicated by the Testimony, 'There is no god but Allah.' Allah, the Almighty called their obedience to them 'Worship' and called them 'gods' or 'lords.' He says in His Glorious Quran: *{Nor would he order you to take angels and Prophets for lords (gods)}<sup>1</sup>*. (Surah Al 'Imran, 80) i.e. partners with Allah in terms of worship. *{Would he order you to disbelieve after you have submitted to Allah's Will?}* (Surah Al 'Imran, 80)

This is Shirk (polytheism). Thus, all that is worshipped is a god, and all that is obeyed and followed to other than what is legislated by Allah and His Messenger is deemed as a lord or god (surely, in the sight of the polytheist), Allah, the Almighty says, *{And if you obey them, then you would indeed be Masharikun (polytheists)}*. (Surah Al-An'am, 121)

Allah, the Almighty says, *{Or have they partners with Allah (false gods) who have substituted for them a religion which Allah has not ordained?}* (Surah Ash-Shura, 21)

Ibn Taymiyah said: 'Pertaining to Allah's Statement: *{They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the*

<sup>1</sup>Narrated 'Umar Ibn Al Khatab (May Allah be pleased with him): I heard the Prophet (peace and blessings be upon him) saying: "Do not exaggerate in praising me as the Christians did in the son of Maryam (Mary)", for I am only a slave. So call me the Slave of Allah and His Messenger." (Sahih Al-Bukhari)

\*The Christians over-praised 'Ihsan' (Jesus (peace and blessings be upon him)) till they took him as a god besides Allah.

*Taurat (Torah) and the Injeel (Gospel) if to worship stone but One Allah (God, Allah) La Ilaha illa Herra (nour has the right to be worshipped but He). Praise and glory is to Him (far above is He) from having the partners they associate (with Him)]* (Surah At-Tawbah, 31) Those, who took their rabbis and their monks to be their lords besides Allah by obeying them in things, which they made lawful or unlawful according to their own desires, without being ordered by Allah, are of two types.

**First:** They know they (rabbis and monks) have changed and altered Allah's Religion and still they follow in their steps. Thus, they follow them in legalizing what is unlawful and in forbidding what is lawful as a sign of following and obeying their leaders while they know that they have discarded and rejected the Messengers' true religion. This is obvious polytheism, even if they do not pray to them or prostrate themselves before them.

**Second:** It may be that they believe in what is lawful and what is unlawful, but further, they obey them (rabbis and monks) in practicing what is made forbidden by Allah, the Almighty. This is like the Muslim who commits sins, while he knows that he is committing sins. The ruling pertaining to this second type is similar to that of sinful Muslims. Allah's Messenger (peace and blessings be upon him) says: "Obedience (to somebody) is required when he enjoin what is good." (Sahih Al-Bukhari)

Furthermore, the one who legalizes what is unlawful and declares as unlawful what is originally lawful, if he practices *Ijtihad*<sup>12</sup> aiming at following in the footsteps of Allah's Prophets and Messengers, but failed in so doing, he will not be held responsible for his mistake. Rather, he will be given a reward for his practice of *Ijtihad*. However, if he knew that they (monks or rabbis or others) are mistaken and despite this he followed them and rejected the statements of the Prophets and Messengers of Allah, the Almighty, he would receive his due share of this type of polytheism, which is abhorred and rejected by Allah, the Almighty. Moreover, he will have his due share of punishment if he supports that mistake with his strength and power.

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<sup>12</sup> *Ijtihad*: To exercise personal judgment based on the Qur'an and the Prophetic Sunnah. (Translator)

while he knows that it is wrong. This is *Shirk* (polytheism) and the one who commits it, deserves the penalty and punishment. Thus, all the '*Ulama'* (the people of knowledge) from among the Muslims agreed that when the truth is known, none should be followed or imitated in anything other than it (the truth). But, they disputed over the permissibility of imitation for one, who can come to conclusions. If he (that one) is unable to declare the truth, which he came to know - such as the Christian who realizes that Islam is the true religion - if he does all that he can, he is not held responsible for what he couldn't do. The *Najashi* (Negus) is an example of this. Regarding these people, Allah, the Almighty revealed several verses in His Glorious Qur'an. Among these are the following: *[And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. They do not sell the Verses of Allah for a little price, for them is a reward with their Lord. Surely, Allah is Swift in account].* (Surah Al-'Imran, 199) and, *[And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad (peace and blessings be upon him)) you see their eyes overflowing with tears because of the truth they have recognized. They say: Our Lord! We believe; so write us down among the witnesses].* (Surah Al-Mâ'idah, 83), and He (Glorified be He) says, *[And of the people of Moses (Moses (peace and blessings be upon him)) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice)]* (Surah Al-A`raf, 159).

However, if the one, who follows one who practices *Jahiliyah* is unable to reach the truth and he does all that he can, he is not held responsible for the mistake that takes place, but, if he only imitated and followed him to satisfy his own desires and whims, he is regarded as one of the people of *Jahiliyah*."

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"*Jahiliyah* - "Ignorance". This involves relying on what is other than the truth. That is why the age or period prior to the advent of Muhammad (peace and blessings be upon him) is called *Jahiliyah* (Pro-Islamic Era). Many people believed, for example, in Allah, but tried to attain His Pleasure through worshipping another medium such as a stone, fire, tree, wood, animal, etc., rather than following His Guidance which had been revealed to the earlier Messengers.

Allah, the Almighty says, *{And of mankind are some who take (for worship) others besides Allah as rivals}* (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment that all power belongs to Allah and that Allah is Severe in punishment. (Surah Al-Baqarah, 165)\*

Ibn Kathir said "Allah, the Almighty mentions the status of the polytheists in the present life and their final gain in the Hereafter. They took for worship others besides Allah as rivals to Him whom they love as they love Allah, whereas He is Allah, Who has no partner, rival or associate. Narrated 'Abdullah ibn Mas'ud (May Allah be pleased with him)" I said: 'O Allah's Messenger! Which is the biggest sin?' He (peace and blessings be upon him) replied: 'To set up rivals with Allah by worshipping others, though He alone has created you.' I asked: 'What is next?' He (peace and blessings be upon him) replied: 'To kill your child lest it should share your food.' I asked: 'What is next?' He (peace and blessings be upon him) replied: 'To commit illegal sexual intercourse with the wife of your neighbor.'" (Transcribed by Al-Bukhari and Muslim)

Allah, the Almighty says, *{But those who believe, love Allah more (than anything else)}*, for they love Allah, know and glorify Him, they declare His Oneness, rely on Him Alone, and resort only to Him. Then, Allah, the Almighty threatens those who associate others with Him (in terms of worship), those who wrong themselves with His Saying: *If only, those who do wrong could see, when they will see the torment*

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The age of *Adabiyyah* "ended" when the Final Revelation, the Glorious Qur'an, was revealed to mankind and the Jinn. However, it still exists wherever this last Message from Allah has not reached. Any deviation from the True Path is no longer considered as *Adabiyyah*, but as *Kufr* (disbelief), for the truth has been distinguished from falsehood. (Translator)

\*Narrated 'Abdullah (May Allah be pleased with him). The Prophet (peace and blessings be upon him) said one witness and I said another. The Prophet (peace and blessings be upon him) said: "Whoever dies while still smoking anything other than Allah as a rival to Allah will enter Hell (Fire). And I said, "Whoever dies without smoking anything as a rival to Allah, will enter Paradise." (Sahih Al-Bukhari)

*that all power belongs to Allah*, i.e. the Command is Allah's and that He has no partner or associate as all things are under His Full Control and Sovereignty, *(and that Allah is Severe in punishment)*.

Allah, the Almighty says in His Glorious Qur'an: *{So on that Day none will punish as He will punish. And none will bind (the wicked, disbelievers and polytheists) as He will bind}*. (Surah Al-Fajr, 25-26)

This means that if they knew what horrors they will be afflicted with due to their disbelief and polytheism, they would return to Allah and declare their regret and repentance. Then, Allah, the Almighty informs us of their declaration of innocence of their assistants and subjects. He says: *{When those who were followed, discern (declare themselves innocent off those who followed them), and they see the torment, then all their relations will be cut off from them}*. (Surah Al-Baqarah, 166)

The angels will discern those who worshipped them in the present life and will say: *{We declare our innocence (from them) before You. It was not us they worshipped}*. (Surah Al-Qasas, 63)

In another Qur'anic verse, the angels will say: *{Glorified are You! You are our Wall (Lord) instead of them. Nay, but they used to worship the Jinns; most of them were believers in them}*. (Surah Saba', 41) Also, the Jinns will discern those who believed in them in this present life and will say: *{And who is more astray than one who calls on (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping}*. (Surah Al-Kahf, 5-6)

Among the things that can clarify Tawheed and the Testimony of 'There is no god but Allah,' is the verse of Surah Al-Baqarah that reads: *{And those who followed will say: "If only we had one more chance to return (to the worldly life), we would discern (declare ourselves as innocent from) them as they have discerned (declared themselves as innocent from) us." Thus Allah will show them their deeds as regret for them. And they will never get out of the Fire}*. (Surah Al-Baqarah,

167) Here Allah mentions that they love those rivals as they love Allah. This indicates that they show great love for Allah, the Almighty, but despite this they are not regarded as Muslims. So, how is it with those, who love the rivals more than Allah? Or, how is it with those who love only the rivals they themselves associate with Allah? Indeed, they will never get out of the Fire!

This verse shows that whoever loves anyone else besides Allah, he thus makes him an associate with Him in terms of worship and establishes him as a rival to Him. This is *Shirk* (polytheism) which is abhorred, rejected and will not be forgiven by Allah, the Almighty. Allah, the Almighty says in their regard: (*And they will never get out of the Fire*). (Surah Al-Baqarah, 167)

And, He (Glorified be He) says: (*If only, those who do wrong could see, when they will see the torment that all power belongs to Allah and that Allah is Severe in punishment*) (Surah Al-Baqarah, 165) 'Do wrong' here, means to associate others besides Allah in worship (i.e. polytheism). So, whoever loves Allah Alone, he is a true Muslim, and whoever associates others with Him, he is a polytheist. Allah, the Almighty says, (*O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Bataiqas (i.e. pious people). It is Allah Who has made the earth a resting place for you, and the sky as a canopy and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped)!!*) (Surah Al-Baqarah, 21-22)

Hence, the statement of sincerity which is 'There is no god but Allah,' negates all types of *Shirk* (polytheism) in terms of worship and

<sup>11</sup> Narrated Abdullah (May Allah be pleased with him): I asked the Prophet (peace and blessings be upon him): "What is the greatest sin in coordination with Allah?" He (peace and blessings be upon him) replied: "That you set up a rival unto Allah though He Alone created you." I said: "That is indeed a great sin." Then I asked, "What is next?" He (peace and blessings be upon him) said: "To kill your son lest he should share your food with you." I asked, "What is next?" He (peace and blessings be upon him) said: "To commit illegal sexual intercourse with the wife of your neighbor." (Sahih Al-Bukhari)

establishes it (worship) only for Allah, the Almighty.

Prophet Muhammad (peace and blessings be upon him) says: "He who professes that there is no god but Allah and makes a denial of everything which the people worship besides Allah, his property and blood become inviolable, and their affairs rest with Allah." (Sahih Muslim)

"He who professes that there is no god but Allah and makes a denial of everything which the people worship besides Allah," one should be informed that the Prophet (peace and blessings be upon him) stipulated the inviolability of one's property and blood in this Hadith, with two things.

**First:** Pronouncing 'There is no god but Allah,' with full knowledge and certainty.

**Second:** Denying everything, which the people worship besides Allah, the Almighty. He (peace and blessings be upon him) stipulated not only pronouncing the statement, but also acting according to it.

This is also indicated by the verse that reads: *{There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tagħfir<sup>1</sup> and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower}*. (Surah Al-Baqarah, 256)

All this shows that merely pronouncing the statement, "There is no god but Allah," cannot make one's property and blood inviolable; or even pronouncing it while knowing its meaning, or even confessing that; or even while one is calling on none besides Allah, rather, one's

<sup>1</sup> The word *Tagħfir* covers a wide range of meanings. It means anything worshipped other than the Real God (Allah) i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. Messengers of Allah, who were falsely worshipped and taken as *Tagħżejt*. Likewise, amens, graves, pillars, leaders etc. are falsely worshipped and wrongly followed. Sometimes "*Tagħżejt*" means a false judge who gives a false judgement. (Quoted by Translator)

property and blood becomes inviolable only when added to pronouncing the statement, the denial of everything, which the people worship besides Allah. Again, if one doubts or refrains from denying everything, which is worshipped by the people besides Allah, his property and blood will not be inviolable. What a great issue! What a clear statement! What a decisive reason!

Allah, the Almighty says, *{And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshiping others besides Allah) and the religion (worship) will all be for Allah Alone for the whole of the world}.* (Surah Al-Anfal, 39) Allah, the Almighty also says: *{Then kill the Mushrikun (polytheists and disbelievers) wherever you find them, and capture them and besiege them, and do not wait for them in each and every ambush. But if they repent and perform As-Salat (Iqamah ar-Salat), and give Zakah, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful}* (Surah At-Tawbah, 5)

Thus, Allah, the Almighty commands the Muslims to fight against the polytheists till they repent and purify their intention to Him Alone, perform the Prayer, and pay the due Zakah. However, if they insist on their denial of the truth, they must be fought and killed.

It is reported on the authority of Abu Hurairah (May Allah be pleased with him) that he heard Allah's Messenger (peace and blessings be upon him) say: *"I have been commanded to fight against people, till they testify to the fact that there is no god but Allah, and believe in me that I am the Messenger (from the Lord) and in all that I have brought. And when they do it, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah."* (Sahih Muslim)

Also narrated by Anas Ibn Malik (May Allah be pleased with him) Allah's Messenger (peace and blessings be upon him) said: *"I have been ordered to fight the people till they say: 'None has the right to be*

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<sup>7</sup>It is mentioned by some of the Islamic scholars that, that will be at the time when 'Iesa (Jesus), son of Mary (Peace be upon them both), will descend on the earth, and he will not accept any other religion except Islam - The True Religion of Allah - Islamic Monotheism).

worshipped but Allah.' And if they say so, pray like our prayers, face our Qiblah and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally, and their reckoning will be with Allah." (Saith Al-Bukhari)

Narrated Ma'izun (May Allah be pleased with him) that he asked Anas Ibn Malik: "O Abu Hanifah! What makes the life and property of a person sacred?" He replied, "Whoever says: 'None has the right to be worshipped but Allah,' faces our Qiblah during the prayers, prays like us and eats our slaughtered animals, then he is a Muslim, and has the same rights and obligations as other Muslims have" (Saith Al-Bukhari).

These Prophetic Hadiths explain and interpret the verses of Surah Al-Anfal and At-Tawbah that were mentioned earlier. Moreover, the men of knowledge agreed that whoever says: "There is no god but Allah," whereas he does not believe in it or act according to it, he should be fought till he acts according to its requirements and necessities.

Abu Sulaiman Al-Khattabi said: "Pertaining to Allah's Messenger's (peace and blessings be upon him) saying: 'I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah.'" The 'people' here means the idolaters and not the People of the Scriptures because they (the People of the Scriptures) confess that, 'There is no god but Allah'."

Imam An-Nawawi said: "One who pronounces, 'There is no god but Allah,' must, in addition, believe in all that has been brought by Prophet Muhammad (peace and blessings be upon him), as it is stated in the narration that reads: "and believe in me (that) I am the Messenger from the Lord) and in all that I have brought"

Once, when Ibn Taymiyah was asked about fighting against the Turbaa, he replied, "It is a must to fight against any group of people who do not abide by the apparent duties of Islam till they embrace it and abide by its valuable duties.

So, they must be fought even if they used to utter the Testimony, 'There is no god but Allah,' and were abiding by some of the duties of Islam, while neglecting others." For instance, Abu Bakr As-Siddiq and

the honorable companions of Prophet Muhammad (peace and blessings be upon him) waged war against those people who refrained from paying the due Zakah. Afterwards, they constituted a consensus among all the men of knowledge and piety. So, if a group of people refrain from performing some obligatory prayers, fasting, Hajj, or did not observe the inviolability of blood and property of others, or if they drank alcohol, or practiced gambling, or fled from the battlefield, all these people or categories must be fought as they would be regarded as renegades and apostates.

*'And their reckoning will be with Allah,' i.e. it is only Allah, the Almighty. Who can judge the one who pronounces the Testimony, '*There is no god but Allah*', whether he is truthful, and if so he will be admitted into Paradise. However, if he is a hypocrite, he will be admitted into Hell-fire with its great torments. As well as this, in this worldly life of ours, we can only judge appearances, but the reckoning of the hearts is with Allah, the Almighty.*

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 7

Wearing Necklaces of Amulets and Applying Threads to Remove Affliction and Harm are Acts of Shirk (polytheism)

Allah, the Almighty says, *(And verily, if you ask them: "Who created the heavens and the earth?" Surely they will say: "Allah (has created them)." Say: "Tell me then, the things that you invoke besides Allah - if Allah intended some harm for me, could they remove His harm? Or if He (Allah) intended some mercy for me, could they withhold His Mercy?" Say "Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust")*. (Az-Zumar, 38)

Narrated 'Imran Ibn Huzaim (May Allah be pleased with him) Allah's Messenger (peace and blessings be upon him) as saying to the man who was holding an amulet, "What is this?" The man said, "This is for *anxiety* I hold because I feel some kind of physical *weakness*." He (peace and blessings be upon him) said, "Take it off for it will not increase you but *weakness*, and if you die while wearing it, you will never prosper *in the Hereafter*." (Narrated by Imam Ahmed)

Narrated 'Uqbah Ibn 'Amar Allah's Messenger (peace and blessings be upon him) as saying; "Whosoever wears an amulet, Allah the Almighty will not grant him success; and whosoever wears a cowrie shell, Allah the Almighty will not grant him prosperity, or calmness." (Narrated by Ahmed and Ibn Hibban)

In another narration, "Whosoever wears an amulet, he becomes a polytheist." (Narrated by Ahmed and Al-Hakim)

Hudhaifah (May Allah be pleased with him) cut a thread that was held by a man, then he recited Allah's Statement: *(And most of them believe not in Allah except that they attribute partners unto Him i.e. they are Mushrikun i.e. polytheists)*. (Yusuf, 106) (Compiled by Ibn Abu Hatim)

## FURTHER ISSUES:

1. It is extremely prohibited for anyone to wear necklaces of amulets or apply threads and the like.
2. If any of the Prophet's companions died while wearing a necklace of amulet or applying a thread, he would be a loser. This proves that the Minor Shirk (polytheism) is greater than the Major Sins.
3. Ignorance, here, cannot stand as an excuse.
4. These acts of the ignorant can bring no gain or benefit.
5. Total rejection of these acts.
6. The affair of the one who wears and attaches himself to some type of necklace of amulet or thread is to be attached and left over to that very thing to which he attached himself.
7. It is clear that whoever wears a necklace of amulet seeking any gain from it is a polytheist.
8. Attaching threads as a treatment of fever is polytheism.
9. The Prophet's companions found a proof in the Qur'anic verses pertaining to the Major Shirk (polytheism) on the Minor Shirk as well.
10. Wearing cowrie shells to protect one from the evil eye is Shirk (polytheism).
11. Permissibility of invoking Allah against the one who wears amulets or cowrie shells to cause some gains or benefits.

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Allah, the Almighty says, *(And verily, if you ask them 'Who created the heavens and the earth?' Surely they will say: "Allah (that created them)." Say: "Tell me then, the things that you invoke besides Allah - if Allah intended some harm for me, could they remove His harm? Or if He (Allah) intended some mercy for me, could they withhold His Mercy?" Say "Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust")* (Surah Az-Zumar, 39)

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<sup>10</sup> (1) Narrated Ibn 'Abbas (May Allah be pleased with him): Allah's Messenger (peace and blessings be upon him) said: "Nooses were displayed before me, one or

*two prophets would pass by along with a few followers. A Prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked 'Who are they? Are they my followers?' It was said 'No. It is Moses and his followers.' It was said to me 'Look at the horizon! Behold! There was a multitude of people filling the horizon. Then it was said to me 'Look there and there about the stretching sky! Behold! There was a multitude filling the horizon.' It was said to me 'This is your nation out of whom seventy thousand shall enter Paradise without reckoning.' Then the Prophet (peace and blessings be upon him) entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue and said: 'It is we who have believed in Allah and followed His Messenger, therefore these people are either ourselves or our children who are born in the Islamic era, for we were born in the Pre-Islamic Period of Ignorance.' When the Prophet (peace and blessings be upon him) heard of that, he came out and said 'Those people are those who do not treat themselves with respect, nor do they believe in bad or good news (from him) etc; nor do they get themselves branded (Conceived). But they put their trust (only) in their Lord.' On that Umar ibn Al-Khattab said 'Am I one of them, O Allah's Messenger?' The Prophet (peace and blessings be upon him) said 'Yes.' Thus another person got up and said 'Am I one of them?' The Prophet (peace and blessings be upon him) said 'Utbah has conceived you.' (Sahih Al-Bukhari)*

(b) Narrated Abu Hurairah (May Allah be pleased with him): The Prophet (peace and blessings be upon him) said: "An honest man asked another honest to lend him one thousand Dirhams. The second man required witnesses. The former replied 'Allah is Sufficient as a Witness.' The second said 'I want a surety.' The former replied 'Allah is Sufficient as a Surety.' The second said 'You are right.' He lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach at time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand Dirhams and a letter to the lender and then closed it a sealed the hole tightly. He took the piece of wood to the sea and said 'O Allah! You know well that I took a loan of one thousand Dirhams from so-and-so. He demanded a surety from me but I told Him that Allah's Guarantee was sufficient and he accepted Your guarantee. He then asked for a witness and I told him that Allah was Sufficient as a Witness, and he accepted You as a Witness. No doubt, I tried hard to find a conveyance so that I could pay his money but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile, he started searching for a conveyance in order to reach the creditor's country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood on which his money had been deposited. He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand Dirhams to him and said 'By Allah, I had been trying hard to get a boat so that I

Al-Hafiz Ibn Kathir said: "This means that they can do nothing (Say, 'Sufficient for me is Allah'), i.e. Allah, the Almighty is Sufficient for anyone who puts his trust in Him; {in Him those who trust (i.e. believers) must put their trust}, as said by Prophet Hud (peace and blessings be upon him) to his people: {All that we say is that some of our gods (false deities) have seized you with evil madness}. He (Hud) said: *I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship with Him (Allah). So plot against me, all of you, and give me no respite. I put my trust in Allah, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on the Straight Path (the Truth)}* (Surah Hud, 54-56)

Mugabil said: "Prophet (Hud (peace and blessings be upon him)) asked them and they did not say a word because they really did not believe in that (i.e. their false deities could do anything)." <sup>11</sup> But, they used to call upon them as mediators and intercessors for them with Allah, the Almighty; not as capable of removing harm or alleviating

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could bring you your money, but failed to get one before the one I have come by." The lender asked: "Have you sent something to me?" The debtor replied: "I have told you I could not get a boat other than the one I have come by." The lender said: "Allah has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand Dinars and depart guided on the right path." (Sahih Al-Bukhari)

<sup>11</sup> There are so many verses in the Glorious Qur'an that show this very clearly. Foremost among which are the following. Allah the Almighty says: {O mankind! A similitude has been coined, as here is it fearfully); Verily those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatch away a thing from them, they will have no power to release it from the fly. So weak are (both) the weaker and the mighty} (Al-Hajj, 73) and, {The likeness of those who take (false deities as) Allaah's (procreators, helpers) other than Allaah is the likeness of a spider who builds (for itself) a house, but verily, the feeblest (weakest) of houses is the spider's house - if they but knew. Verily, Allaah knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise. And those remonstrate We put forward for mankind, but none will understand them except those who have knowledge (of Allaah and His Signs)} (Al-'Ankabut, 41-43) and, {Those whom they (al-Mushrikun) invoke besides Allah have not created anything, but are themselves created. (They are) dead, not alive, and they know not when they will be raised up}. (An-Nahl, 20-21).

affliction. They knew perfectly that these latter qualities belonged to Allah Alone. Allah, the Almighty says, *{And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help. Then, when He has removed the harm from you, behold! Some of you associate others in worship with their Lord (Allah)}.* (Surah An-Nahl, 53-54)

Thus, this verse and the like, nullify the heart's attachment to other than Allah, the Almighty regarding causing benefit or removing harm, and show that this is indeed a kind of Shirk (polytheism). The verse also shows that Allah marked the polytheists with invoking others besides Him, the matter, which contradicts Tawheed (the Oneness of Allah, the Almighty). True Tawheed is to invoke none but Allah, to rely on none but Allah, and to put one's trust in none but Allah. Moreover, all types of worship should not be performed but for Allah Alone. All these were proven to be correct by the Glorious Qur'an, Prophetic Sunnah, and consensus of the earlier and modern scholars.

Narrated 'Imran ibn Huzain (May Allah be pleased with him) Allah's Messenger (peace and blessings be upon him) said to the man who was holding an amulet: "What is this?" The man said: "This is (an amulet) I hold because I feel some kind of physical weakness." He (peace and blessings be upon him) said: "Take it off for it will not increase you but in weakness, and if you die while wearing it, you will never prosper (in the Hereafter)." (Narrated by Imam Ahmad)<sup>12</sup>

Taraz ibn Huzain's full name is Ibu 'Ubaid ibn Khalaf Al-Khuza'i, Abu Nu'ayd. He was a companion of Prophet Muhammad (peace and blessings be upon him) as was his father. He embraced Islam in the year when the battle of Khobar took place. He died in 52 A.H. in Basra.<sup>13</sup>

"He (peace and blessings be upon him) said, "Take it off for it will not increase you but in weakness." He (peace and blessings be upon him) told him that it won't do him any good, on the contrary, it will add to his physical weakness.

<sup>12</sup> Basra: A city of southeast Iraq on the Shatt Al 'Arab near the Persian Gulf. It is the only port in the country. Population, 616,700. (Translator)

*'And if you die while wearing it, you will never prosper in the Hereafter, because this is Shirk (polytheism). Prospering means gaining salvation and entering Paradise.'*

This may stand as a proof for the view of some of the companions of Prophet Muhammad (peace and blessings be upon him), that *Bilkar Sharik* (polytheism) is the gravest of all the Major Sins. In addition, ignorance here, means nothing.

*'Narrated by Imam Ahmad,'* whose full name was Imam Ahmad Ibn Muhammad Ibn Hanbal. He was born in Baghdad<sup>71</sup> in 164 A.H. He died in 241 A.H. at the age of 77 years.

Narrated 'Uqbah Ibn 'Amir Allah's Messenger (peace and blessings be upon him) said: "Whosoever wears an amulet, Allah, the Almighty will not grant him success; and whosoever wears a coarse shell, Allah, the Almighty will not grant him prosperity, or calmness." (Narrated by Ahmad and Ibn Hibban)

In another narration: "Whosoever wears an amulet, he becomes a polytheist." (Narrated by Ahmad and Al-Hakim)

'Uqbah Ibn 'Amir (may Allah be pleased with him) was an honorable Companion of Prophet Muhammad (peace and blessings be upon him). He was a wise jurist and he was appointed as *Amar* (governor) over Egypt during the era of Mu'awiyah for three years. He died when he was sixty.

The words, 'Whosoever wears an amulet,' i.e. while his heart is constantly attached to it seeking good and trying to evade evil. Al-Munduri said: "They used to wear a bead to defy evil. This shows their ignorance and deviation from the right path, as none can defy evil or bring the good, but Allah, the Almighty."

His saying: 'and whosoever wears a coarse shell,' they used to

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<sup>71</sup> Baghdad: The capital and largest city of Iraq, in the center of the country on the Tigris River. Founded in the eighth century, it became a large and powerful city whose greatness is reflected in the Arabic Nights. Population, 2,200,000 (Translator)

wear it to seek protection against the evil eye.

His saying: 'Whoever wears an amulet, he becomes a polytheist,' this is regarded as polytheism for they intended to defy Divine Decree by seeking some protection against the harm that cannot be removed but by Allah, the Almighty.

Hudhaifah (May Allah be pleased with him) cut a thread that was held by a man, then he recited Allah's Statement: *(And most of them believe not in Allah except that they attribute partners unto Him i.e. they are Mushrikun i.e. polytheists)*. (Surah Yusuf, 106) (Compiled by Ibn Abu Hatim)

Ibn Abu Hatim's full name was Imam Abu Muhammad 'Abdullah ibn Abu Hatim Muhammad ibn Idris Ar-Razi Al-Tamimi Al-Hanafi Al-Hafiz. He died in 327 A.H..

Hudhaifah's full name was Ibn Al-Yamamah Al-'Abbi. He was an honorable companion of Prophet Muhammad (peace and blessings be upon him) who was among the first few people who embraced Islam. He died in 36 A.H.

'*Hudhaifah (May Allah be pleased with him) cut a thread that was held by a man,*' the man was tying a thread around his arm to defy fever. This is abominable in Islam as it is not a means of treatment or a medication. So, amulets, threads, talismans and cowrie shells and the like are signs of polytheism, which must be removed and eradicated.

His saying: 'Then he recited Allah's Statement: *(And most of them believe not in Allah except that they attribute partners unto Him i.e. they are Mushrikun i.e. polytheists)*. (Surah Yusuf, 106)' Hudhaifah found a proof in this verse concerning the ruling that attributes these things as nothing but Shirk (polytheism).

## Chapter 8

### Ruqah<sup>14</sup> and Amulets

Abu Bashir Al-Ansari (May Allah be pleased with him) reported that he had had (the opportunity of accompanying Allah's Messenger (peace and blessings be upon him) in some of his journeys. Allah's Messenger (peace and blessings be upon him) sent one of his messengers, 'Abdullah ibn Abu Bakr said I think he said (these words) when the people were at the places of rest: "There shall not remain any necklace of string or any other kind of necklace round the necks of camels except it is cut off." Imam Malik said: To my mind (this practice) of wearing necklaces round the necks of camels or animals was because of the fact that they (wanted to save them) from the influence of the evil eye. (Al-Bukhari and Muslim)

Narrated 'Abdullah ibn Mas'ud (May Allah be pleased with him) Allah's Messenger (peace and blessings be upon him) as saying: "Verily, (illegal) Ruqa, full types of amulets, and Tawâfîl are (regarded as) Shirk (polytheism)." (Imam Ahmed and Abu Dawud)

An amulet is some kind of necklace to be worn by children to protect them from the evil eye. If the writing on the amulet was some of the text of the Glorious Qur'an, some earlier scholars declared it to be lawful. But, others did not permit it; foremost among whom was 'Abdullah ibn Mas'ud (May Allah be pleased with him).

A Ruqah (an incantation) is only permitted when it is void of any sign of Shirk (polytheism) and the Prophet (peace and blessings be upon him) only permitted it to treat the harm caused by an evil eye and a scorpion's sting.

<sup>14</sup> Pl. Ruqah Divine Speech received as a means of curing disease. It is a kind of treatment, i.e. to recite Surah Al-Fatihah or any other Surah of the Glorious Qur'an and then blow one's breath with saliva over a sick person's body-part. This is lawful. However, there are so many types of Ruqa which are unlawful and thus forbidden. (Translator)

A *Tawâlîh* is something the polytheists used to do to compel a husband to love his wife and vice versa.

"Abdullah Ibn 'Umar narrated: "Whoever wears (and takes anything else) an amulet, (Allah the Almighty would) leave him with that very thing." (Narrated by Ahmed and At-Tirmidhi)

Narrated Imam Ahmed from Ruwayfi' as saying: "Once Allah's Messenger (peace and blessings be upon him) said to me: 'O Ruwayfi'! You may be living for long, so tell the people that whoever lets his beard, wears a string at its end, or cleans himself with an animal's dung or with a bone, tell him that Muhammad (Allah's Prophet (peace and blessings be upon him)) is innocent of what he does.'" (Imam Ahmed's Musnad)

Narrated Sa'id Ibn Jubair (May Allah be pleased with him): "Whoever cuts off an amulet of the neck of someone, that may equal setting a slave free." (Transmitted by Waki')

He (Sa'id Ibn Jubair) also narrated from Ibrahim: "They disliked all types of amulets, whether they contained Qur'aanic texts or not."

#### FURTHER ISSUES:

1. Explaining the meaning of *Rugha* and amulets
2. Explaining the meaning of *Tawâlîh*
3. The above mentioned three things (i.e. *Rugha*, amulets and *Tawâlîh*) are *Haram* and only the polytheists manipulate them.
4. Permissibility of practicing legal *Rugrah* to defy the evil eye and treat the harm caused by a scorpion's sting
5. Scholars disputed over the permissibility of amulets that contain something of the text of the Glorious Qur'an, whether these are lawful or not?
6. Attaching strings over the necks of animals to defy the evil eye is unlawful.
7. Severe threat to whosoever attaches a string to his neck
8. Great reward for one who cuts an amulet off another's neck.

9 The statement of Ibrahim does not contradict what was mentioned earlier for he only meant the colleagues of 'Abdullah Ibn Mas'ud.

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This chapter is about the prohibition of practicing *Rugyah* and wearing necklaces of amulets.

Pertaining to the Hadith: "Abu Bashir Al-Anas (May Allah be pleased with him) reported that he had (the opportunity of accompanying Allah's Messenger (peace and blessings be upon him) in some of his journeys. Allah's Messenger (peace and blessings be upon him) sent one of his messengers, 'Abdullah Ibn Abu Bakr said: 'I think he said (these words) when the people were at the places of rest: 'There shall not remain any necklace of string or any other kind of necklace round the necks of camels except it is cut off.' Imam Malik said: 'To my mind (this practice) of wearing necklaces round the necks of camels or animals was because of the fact that they (used to) save them from the influence of the evil eye.' (Al-Bukhari and Muslim)"

Abu Bashir is Qasim Ibn 'Ubaidullah, one of the Prophet's companions, who participated in the Battle of Khandaq (Ditch). He died at the age of 60 or 100.

The words: 'In some of his journeys,' Al-Hafiz said: "I did not come to know which one is meant here."

About the words: 'Allah's Messenger (peace and blessings be upon him) sent one of his messengers,' Al-Hafiz said: "It was Zayd Ibn Harithah."

Pertaining to the words: 'There shall not remain any necklace of string,' as the people of the Pre-Islamic Era used to attach necklaces of string to the animals' necks (as they falsely supposed), to defy the evil eye.

Abu 'Ubaid said: "They used to attach necklaces of string to the camels' necks to save them from the evil eye. But, Prophet Muhammad (peace and blessings be upon him) ordered them to remove them as a sign that these strings cannot benefit them or remove any affliction from them."

Al-Hafiz said: "This view can be supported by the Hadith that was narrated by 'Uqbah ibn 'Amir, who said: Allah's Messenger (peace and blessings be upon him) said: "Whoever wears an amulet, Allah, the Almighty will not grant him success." (Transmitted by Abu Dawud)

Narrated Ibn Mas'ud (May Allah be pleased with him) Allah's Messenger (peace and blessings be upon him) said: "Verily, (illegal) *Rugah*, (all types of) amulets, and *Tawrah* are (regarded as) *Shirk* (polytheism)." (Imam Al-Burud and Abu Dawud)

Narrated Zainab, the wife of 'Abdullah ibn Mas'ud: "Once, 'Abdullah saw a thread around my neck. He asked: What is this? I replied: This is a thread, which is used as a *Rugyah*. He added: He cut it off me and then said: You, the household of 'Abdullah are free from *Shirk* (polytheism). I have heard Allah's Messenger (peace and blessings be upon him) as saying: Verily, *Rugah*, amulets and *Tawrah* are *Shirk* (polytheism). 'Abdullah's wife said: My eye was burning, so I frequented the Jewish so and so. Every time he practices *Rugyah*, it used to stop hurting. 'Abdullah said: Verily, this is of the devil's work, as he used to air it up with his hand (to hurt you). It was sufficient for you to say as Allah's Messenger (peace and blessings be upon him) used to: 'O Allah! The Lord of the people, the Remover of trouble! (Please) cure (heal) this patient, for You are the Healer. None brings about healing but You, a healing that will leave behind no ailment.' (Transmitted by Ibn Majah, Ibn Hibban and Al-Hakim).

The saying: '*A Rugyah* (an incantation) is only permitted when it is void of any sign of *Shirk* (polytheism) and the Prophet (peace and blessings be upon him) only permitted it to treat the harm caused by an evil eye and a scorpion's sting,' refers to the *Rugah*, which are declared as illegal, such as the ones in which the help of anyone or anything other than Allah was sought. However, if no one save Allah, the Almighty is intended, this will be good or even recommended.

The saying: 'The Prophet (peace and blessings be upon him) only permitted it to treat the harm caused by an evil eye and a scorpion's sting,' also, it was permitted in other cases as stated by 'Auf ibn Malik in Sahih Muslim: "We practiced *Rugyah* (incantations) in the Pre-Islamic days and we said: 'O Allah's Messenger! What is your opinion about it?' He (peace and blessings be upon him) said: Let me know your

incantation and said: *There is no harm in the incantation, which does not smack of polytheism*" (Sahih Muslim) Jaber Ibn 'Abdullah (May Allah be pleased with him) reported: "Allah's Messenger (peace and blessings be upon him) prohibited incantation. Then, the people of 'Awf Ibn Hawaz came to Allah's Messenger (peace and blessings be upon him) and said: We know an incantation, which we use for curing the sting of the scorpion but you have prohibited it. They recited (the words of incantation) before him, whereupon he (peace and blessings be upon him) said: *I do not see any harm in it, so he who amongst you is competent to do good to his brother should do that.*" (Sahih Muslim) Also 'A'ishah (May Allah be pleased with her) reported that when any person fell ill with a disease or he had any ailment or he had any injury, the Messenger of Allah (peace and blessings be upon him) placed his forefinger upon the ground and then lifted it by reciting the Name of Allah. (And he said): *The dust of our ground with the saliva of anyone of us would serve as a means whereby our illness would be cured with the sanction of Allah.*" This Hadith has been transmitted on the authority of Ibn Abu Shaibah and Zahrab with a slight variation of wording." (Sahih Muslim) 'Abdur-Rahman Ibn Al-Awwad (May Allah be pleased with him) also reported on the authority of his father: "I asked 'Aishah (May Allah be pleased with her) about incantation. She said: Allah's Messenger (peace and blessings be upon him) had granted its sanction to the members of a family of the Ansar for incantation in curing every type of poison" (Sahih Muslim).

Al-Khattabi said: "Allah's Prophet (peace and blessings be upon him) practiced Ruqyah for the sake of others and some practiced it for his sake. Sometimes, he commanded the people to practice it and thus declared it to be legal. If the incantation was with some verses of the Glorious Qur'an or with the Most Beautiful Names of Allah, it is thus permissible or even recommended. However, if it contains non-Arabic words indicating disbelief or polytheism, it is then illegal and forbidden. This includes the beliefs of the people of Pre-Islamic times that incantations can defy troubles and remove affliction."

Ibn Taymiyah said: "It is not permitted to invoke Allah, the Almighty with any ambiguous or unknown name, whose meaning is not clear or even identified. For, it is disliked to supplicate Allah with a language other than Arabic. However, for the non-Arabs, who have not

yet mastered Arabic, they are permitted to do so till they learn Arabic well.

As-Suyuti said: "Scholars agreed that, for a *Rugyah* to be legal, it must meet three conditions:

1. A *Rugyah* must be practiced with Allah's Words, Names or Attributes.
2. A *Rugyah* must be said in Arabic.
3. There must be belief that a *Rugyah* can do nothing to man by itself, but it is dependent on the Divine Decree.

The saying: "*An amulet is some kind of necklace worn by children to protect them from the influence of the evil eye.*" Al-Khuldabi said "This is forbidden because no one can grant protection against harm except Allah, the Almighty." If the writing on the amulet was some of the text of the Glorious Qur'an, some earlier scholars declared it to be lawful. However, others did not permit it, foremost among whom were 'Abdullah ibn Mas'ud (May Allah be pleased with him). One should know that the men of knowledge from among the companions and their followers and those who came after them, have disagreed over the legality of wearing necklaces of amulets that contain verses of the Glorious Qur'an, or Allah's Names or Attributes. Some of them declared it to be legal, foremost among whom was 'Abdullah ibn 'Amr ibn Al-'As and Abu Jufar Al-Baqri. A second party declared it to be illegal, foremost among whom were 'Abdullah ibn Mas'ud, 'Abdullah ibn 'Abbas, Hushairah ibn Al-Yaman, and 'Uqbah ibn 'Amr. In addition, the majority of the Prophet's companions and the scholars of this Ummah (community, nation) have chosen this view and supported it whole-heartedly."

The latter view is the proper and correct one, for three reasons

**Firstly:** The prohibition was made in a general statement with nothing to reduce its generality.

**Secondly:** Blocking the gate before other excuses, as this may lead to the legality (from the people's point of view) of wearing other types of amulets or necklaces.

Thirdly: its holder may enter the bathroom while wearing it around his neck, something which is totally rejected.

Contemplating over the connotations of these Hadiths and the status of the pious early Muslims shows to what extent the religion of Islam has become alienated from its own adherents. As we now see many Muslims who glorify graves, build houses of worship over them, and direct themselves thereto with heart and soul. They also direct their invocations and supplications to others besides Allah, the Almighty. Allah says in His Glorious Qur'an: *(And invoke not besides Allah any such that will neither profit you nor hurt you, but if (in case) you did so, you shall certainly be one of the Zalimun (polytheists and wrong-doers).<sup>12</sup> And if Allah touches you with hurt, there is none who can remove it but He, and if He intends any good for you, there is none, who can repel His Favor, which He causes it to reach whomever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful)* (Surah Yunus, 106-107)

The words: "A *Tawrah* is something the polytheists used to do, to compel a husband to love his wife and vice versa." This is *Shirk* (polytheism) because one who does it tries to profit someone else and remove harm from him through the aid of others besides Allah, the Almighty.

"Abdullah ibn 'Umar narrated: "Whoever wears (and takes anything as) an amulet, (Allah, the Almighty would) leave him with that very thing." (Narrated by Ahmad and At-Tirmidhi)" It has also been narrated by Abu Dawud and Al-Hakim. The narrator's name is 'Abdullah ibn 'Ukayl Al-Jalani Al-Kufi. He died during the reign of Al-Hajjaj Ath-Thaqafi. The statement: "Whoever wears (and takes anything as) an amulet," wearing and taking, here, may be an act of the heart, an act of the organs, and an act of both at the same time "(Allah, the Almighty would) leave him with that very thing," i.e. Allah

<sup>12</sup> Narrated 'Abdullah (May Allah be pleased with him) The Prophet (peace and blessings be upon him) said one statement and I said another. The Prophet (peace and blessings be upon him) said: "Whoever dies while still invoking anything other than Allah as a rival to Allah will enter Hell (Fire). And I said, "Whoever dies without invoking anything as a rival to Allah, will enter Paradise." (Sahih Al-Bukhari)

would give him neither aid, nor help in this regard. But, if one relies on Allah at the time of ordeal or trial, Allah, the Almighty will be Sufficient for him and He will provide him with all the help he needs. Allah says in His Glorious Qur'an; *{And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things}.* (Surah At-Talaq, 3)

Narrated Imam Ahmad: Wahb ibn Manzibh said: "Allah, the Almighty revealed to David (peace and blessings be upon him); *O David! By My Greatness and Honor! If any from among My slaves resorts to Me Alone, and I will know his real intention, and the heavens and earth and all that exists conspire against him, I will grant him an escape if I save him from them all. But, by My Greatness and Honor! If any from among My slaves resorts to any creature, and I will know his real intention, I will cut off all his means to the heavens, and make the earth shake underneath his feet, then I will not care about him in the least as he perishes in any of the earth's valleys.*" (Musnad of Ahmad)

Narrated Imam Ahmad from Ruwayfi' as saying: "*Once Allah's Messenger (peace and blessings be upon him) said to me, 'O Ruwayfi'! You may be living for long, so tell the people that whoever ties his beard, wears a string as an amulet, or cleaves himself with an animal's dung or with a bone, tell him that Muhammad (Allah's Prophet (peace and blessings be upon him)) is innocent of what he does*" (Musnad of Imam Ahmad) His saying: 'so tell the people.' this is an indication that telling the people is obligatory upon everyone who ever knows a piece of information that others do not know. The order in the present Hadith is not specific to Ruwayfi'. It is a must that one conveys the knowledge he receives to the people, who are ignorant of it.

The words, 'You may be living for long,' this is a sign of Prophethood, as Ruwayfi', who was from among the Ansar<sup>22</sup> lived very

<sup>22</sup>Ansar: Literally means "Helpers". (1) The inhabitants of Madinah, the Ans and the Khazraj tribes, who embraced Islam and supported the Muslim emigrants against the pagan Quraysh and other tribes who made war on the Prophet Muhammad, may Allah bless him and grant him peace. (2) Helpers of the Prophet

long, indeed till the year 36 or 33 A.H.

The words, 'whoever ties his beard,' it is forbidden to tie one's beard as the polytheists used to do during the time of war as a sign of pride and arrogance. Also, this may be understood as tying one's beard during performing the Prayers, which is also forbidden.

The saying: 'wears a string etc on animal,' i.e. as a necklace around his neck or around the neck of his riding animal.

His saying, 'or cleanse himself with an animal's dung or with a bone, tell him that Muhammad (Allah's Prophet (peace and blessings be upon him)) is innocent of what he does.' Imam Muslim narrated in his *Sahih*: "The Messenger of Allah (may peace be upon him) said: 'Don't perform *tawiyah*' (washing after excretion) with these (things) for there are the food of your brothers (lens).'" <sup>11</sup> Thus, the Messenger of Allah (peace and blessings be upon him) forbade the use of bone and the droppings of camels for wiping (after excretion).

Narrated Sa'ad Ibn Jubair (May Allah be pleased with him)

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'Ibn (the Prophet Jesus, son of Mary), peace be upon him *Saaghir Assarif* (Translator)

<sup>11</sup> The full version of the Hadith reads: Dawud reported from 'Amm who said: I asked 'Alqamah if Ibn Mas'ud was present with the Messenger of Allah (peace and blessings be upon him) on the night of the Isra (the night when Allah's Prophet met them). He (Ibn Mas'ud) said: No, but we were in the company of the Messenger of Allah (peace and blessings be upon him) one night and we missed him. We searched for him in the valleys and the hills and said: He has either been taken away (by Jews) or has been secretly killed. He (the narrator) said: We spent the worse night which people could ever spend. When it was dawn we saw him coming from the side of Hera'. He (the narrator) reported: We said: Messenger of Allah! We missed you and searched for you, but we could not find you and we spent the worse night which people could ever spend. He (the Prophet) said: There came to me an angel on behalf of the Jews and I went along with him and recited to them the *Qur'an*. He (the narrator) said: We then went along with us and showed us their traces and traces of their riders. They (the Jews) asked him (the Prophet) about their provision and he said: Every bone on which the name of Allah is recited is your provision. The bone it will fall in your hand it would be covered with flesh, and the dung of the camel is fodder for your animals. The Messenger of Allah (peace and blessings be upon him) said: Don't perform *tawiyah* with these things for these are the food of your brothers (lens)." (Saah Muslim)

*"Whoever cuts off an amulet from the neck of someone, this may equal setting a slave free."* (Translated by Waki'Y) This indicates the merit of cutting off amulets, for they are signs of Shirk (polytheism).

He (Sa'ad Ibn Jubair) also narrated from Ibrahim, "They disliked all types of amulets, whether they contained Qur'anic texts or not." Ibrahim is Imam Ibrahim Ibn Yazid An-Nakhi'l Al-Kufi. His nickname was Abu 'Imran, and he was a trustworthy narrator and jurist. He died at the age of 50, in 96 A.H.

About the words, 'They disliked all types of amulets,' i.e. the companions of 'Abdullah Ibn Mas'ud such as 'Alqamah, Al-Awwad, Abu Wa'il, Al-Harith Ibn Sawayd, 'Ubaidah As-Salami, Misruq, Ar-Rabi' Ibn Thukkhan, and many others.

## Chapter 9

### Asking the Blessings of a Tree or a Stone

Allah, the Almighty says, {How you then considered Al-Lat and Al-Uzza (two idols of the pagan Arabs). And Manat (another idol of the pagan Arabs), the other third?} (An-Najm, 19-20)

Narrated Abu Waqid Al-Ashti: "We set out in the company of Allah's Messenger (peace and blessings be upon him) towards Thauran while we have recently embraced Islam. There, we saw a lone tree which the polytheists used to worship and hang their arms. It was called Dhat Anwāl. Afterwards, we passed by (another) lone-tree and we said: O Allah's Messenger! Let's have a Dhat Anwāl (a sacred lone-tree) as they (i.e. the polytheists) have one. Allah's Messenger (peace and blessings be upon him) said: Allah is the Greatest! These are the ways! By Him in Whose Hand my soul is! You had the same as have been said by the Children of Israel to Moses (Moses' peace and blessings be upon him): {Make for us an dhu'l} (a god) as they have alihah (gods). He said: Verily, you are a people who know not (the Majesty and Greatness of Allah and what is obligatory upon you, i.e. to worship none but Allah Alone, the One and the Only God of all that exists}. (At-Tabqīf, 128) You would follow the ways of those who came before you." (Narrated by At-Tirmidhi)

### FURTHER ISSUES:

1. Interpretation of the verse of Surah An-Najm.
2. Knowing the reality of what they have asked for.
3. They did not do that matter actually.
4. Their intention was to please Allah thinking He would like that deed.
5. If they were ignorant of that thing, then others might be more ignorant.

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<sup>28</sup> Dhu: Who has all the right to be worshipped.

6. They were promised more rewards and forgiveness than others.
7. The Prophet (peace and blessings be upon him) did not excuse them but replied with the exclamation "Allah is the Greatest", these are the ways! You would follow the ways of those who came before you. He denounced that request using these three statements.
8. The most important and relevant thing here was that the Prophet (peace and blessings be upon him) told his Companions that their request was exactly like the request of the Children of Israel when they asked Musa (peace and blessings be upon him): "Make for us an Iblis (a god)."
9. The Prophet (peace and blessings be upon him) swore when he made his judgement. He used not to swear unless for something important.
10. Shirk (polytheism) may be major and minor since the Prophet's Companions did not go out of the fold of Islam.
11. Their saying: "We have recently embraced Islam," indicates that other people are aware of that fact.
12. Glorifying Allah in case of exclamation in contrast to those who do not believe in that practice.
13. Eliminating pretenses.
14. Warning against imitating the polytheists.
15. Feeling of anger upon educating.
16. The general rule of the Prophet's saying: "*These are the ways*"
17. The Hadith is an evidence of the Prophethood since it actually happened as the Prophet (peace and blessings be upon him) exactly said.
18. The qualities that Allah has detested from the Jews and the Christians can also be applicable to us.
19. Since acts of worship are based on direct command, the Hadith pointed out the issues of the grave through answering the three questions asked there: Who is your god? The answer is clear. Who is your Prophet? This is also clear. As for, "What is your religion? The answer is included in their request, "Make an Iblis (god) for us, etc."

20. The way of the People of the Scripture is construed exactly as that of the polytheists.

21. Those who have recently retreated from Shirk (polytheism) which used to fill their hearts, can't help if there are remains of this disgraceful habit.

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This is a Chapter on those who ask the blessings of a tree a stone, etc i.e. a spot, a tomb, etc ; this means that it is a *Mushrik* (polytheist) he who does this.

Allah, the Almighty says, *(Have you then considered Al-Lat and Al-'Uzza (two idols of the pagan Arabs). And Manat (another idol of the pagan Arabs), the other third?)* (An-Nazr, 19-20) *Al-Lat* was worshipped by the tribe of Thaqif, *Al-'Uzza* was worshipped by the Quraish and Banu Kinanah, and *Manat* was worshipped by Banu Hilal. However, Ibn Hisham said: "It was worshipped by Huzail and Khuzai'ah."

As for *Al-Lat*, the majority of scholars unstressed the /L/ sound while Ibn 'Abbas (may Allah be pleased be with him), Ibn Az-Zubair, Muyashid, Humaid, Abu Salih and Rowwas stressed it.

According to the first pronunciation, Al-A' mash said: The word *Al-Lat* comes from *Al-fah* (i.e. god) and *Al-'Uzza* comes from *Al-'Aziz* (i.e. the Al-Mughey). Ibn Jarir said: "They derived this word from the Name of Allah (Glorified be He). Also, *Al-Lat* is a feminine form of the word - Allah forbids what they claim."

Ibn Kathir said, "Al-Lat was a white stone located in At-Ta'if over which a house was built. This house had curtains and custodians and was surrounded by a courtyard. This idol was glorified by the dwellers of At-Ta'if (i.e. Thaqif and their neighbors). They used to take pride of it and tease the other Arabs apart from the tribe of Quraish. Ibn Hisham said: "Allah's Messenger (peace and blessings be upon him) sent Al-Maghribi Ibn Shu'bah to bring it down and set fire on its remains."

As for the second pronunciation, Ibn 'Abbas (may Allah be pleased with him) said: "Once there was a man who used to mix corn bread

were built for the pilgrims. When he died, the people stayed by his grave and announced it to be sacred." He added, "Upon his death, the tribe of Thaqif worshipped that stone in a way to venerate and glorify that good dead man."

However, there is no contradiction between these two points of view since those pagans worshipped the stone and the grave out of deification and glorification.

For this purpose, tomb stones and domes were set up and taken as idols. This incident proves that pagans used to worship good pious people and idols.

Concerning Al-'Uzza, Ibn Jarir said: It was a tree in Nakhlah - a place between Makkah and Al-Ta'if - with a building and curtains. The Qurash used to glorify it, a fact that can be clearly shown when Abu Sofyan - on the day of the Battle of Uhud said: "Al-'Uzza is ours, while you have none at that moment." Allah's Messenger (peace and blessings be upon him) said: "Say: 'Allah is our Lord, while you have none.'" It was also narrated by An-Nasa'i and Ibn Maa'diyah on the authority of Abu Al-Tufail who said: "Allah's Messenger (peace and blessings be upon him) sent Khalid Ibn Al-Walid to Nakhlah, where Al-'Uzza was found. It was raised over three trees. Khalid cut down the trees, ruined the building (and brought it upside down). Then he came back to the Prophet (peace and blessings be upon him) and told him what had happened. The Prophet (peace and blessings be upon him) said: 'Go back, for you did not do it. Khalid went back. When the custodians saw him, they ran up the mountain shouting: 'Save us 'Uzza. Save us 'Uzza.' Upon approaching the idol, Khalid found there a completely naked woman, unjoining her hair and pouring dust on it. He struck her with his sword and killed her. He then came back to Allah's Messenger (peace and blessings be upon him) and told him what he had done. The Prophet (peace and blessings be upon him) said: 'That was Al-'Uzza.'" Verily, all this and even more do happen nowadays at the shrines and the tombstones!

As for Manat, it was at Al-Mashlah near Qudaid between Makkah and Al-Madina. Khuz'ah, Al-Awas and Al-Khaazraj used to glorify it and start their pilgrimage rituals and practices therefrom. The word itself is derived from Allah's Name, the Benefactor. It is said that it has

something to do with blood spilled near it for the purpose of seeking its blessings.

Imam Al-Bukhari narrated on the authority of 'Urwa b. A'ishah (may Allah be pleased with her): "Manat was an idol between Makkah and Al-Madina." Ibn Hisham said, "Allah's Messenger (peace and blessings be upon him) sent 'Abd ibn Abu Taib who destroyed it in the year of Al-Fat'h (of Makkah)." Al-Qurtubi said: "This verse means: Have you considered these gods? How they done good or evil to be set as partners with Allah the Almighty?"

The saying *{Is it for you the males or for Him the females?}*, Ibn Katheer said: You claim that Allah has begetten a child and that child is a female and you choose for yourselves the males to be your own children *{That indeed is a division most unfair}*, i.e. unjust and invalid. How dare you share this division with your Lord! Were this division between two creatures, it would be a form of injustice and foolishness! How dare you deny yourselves the females and claim them to be Allah's children? *{They are but names which you have named - you and your fathers}*, i.e. on their own *{For which Allah has sent down no authority}*, i.e. a proof. *{They follow but a guess}*, i.e. They have no evidence but their will trust in their fathers who walked along that wrong path before them. *{And that which they themselves desire}*, and their desire to practice their authority and glorify their forefathers *{Where as there was surely come to them the Guidance from their Lord}*. Ibn Katheer said: Allah the Almighty has sent them His Messengers with the slaying right and the sharp evidence. However, they refrained from following what was brought to them.

What is meant here is that these idol worshippers used to anticipate and seek blessings from them through glorification, prayer, seeking their refuge and trusting them, hoping to get all they wish by the authority of these idols' blessings, intercession, etc. Thus asking the blessings of pious people's graves like Al-Lat and trees like Al-'Uzza and Manat was one of the acts of the *Mushrikun* (polytheists) with their idols. Hence, he whoever does a similar act or even believes in a tomb, a stone or a tree, he belongs to those *Mushrikun* (polytheist) in what they used to do as a form of *Shirk* (polytheism). However, what those polytheists have done with their idols is much more serious than the

former. Finally we seek help and refuge from Allah (Glorified be He).

The saying: Narrated Abu Waqid Al-Aslathi: "We set out in the company of Allah's Messenger (peace and blessings be upon him) towards Huraan while we have recently embraced Islam. There, we saw a tree over which the polytheists used to worship and hang their arms. It was called Dhat Amraa. Afterwards, we passed by (another) tree-tree and we said: O Allah's Messenger! Let's have a Dhat Amraa (a sacred tree-tree) as they [i.e. the polytheists] have one. Allah's Messenger (peace and blessings be upon him) said: Allah is the Greatest! There are the ways! By Him in Whose Hand my soul is! Fox said the same as have been said by the Children of Israel to Musa (Moses (peace and blessings be upon him)): [Make for us an idah<sup>17</sup>] (a god) as they have al-hakim (gods). He said: Verily, you are a people who know not (the Majesty and Greatness of Allah and what is obligatory upon you, i.e. to worship none but Allah Alone, the One and the Only God of all that exists)]. (Al-A'raf 138) You would follow the ways of those who came before you." (Narrated by At-Tirmidhi)

The saying: "Narrated Abu Waqid," i.e. Al-Harith ibn 'Aawr. He was a well-known Companion of Prophet Muhammed (peace and blessings be upon him) who died in 68 A.H. at the age of 58 years.

The saying: "We set out in the company of Allah's Messenger (peace and blessings be upon him) towards Huraan." In 'Aamir ibn 'Aawr's Hadith, "We set out on Jihad with Allah's Messenger (peace and blessings be upon him) in the year of Al-Fitr. We were more than one thousand until we reached a place between Huraan and Al-Ta'if ...etc."

The saying: "While we have recently embraced Islam," i.e., we have just left Shirk (polytheism) to Islam. This shows that such persons who have just given up Shirk (polytheism) recently fear that some of these unjust habits may still dwell in their hearts.

About the saying that reads, "There we saw a tree over which the polytheists used to be devoted," i.e. they used to stay by it for long periods of time. Prophet Ibrahim (peace and blessings be upon him)

<sup>17</sup> Idah: Who has all the right to be worshipped.

mentioned the term "devotion" in the verse, (*What are these images, to which you are devoted?*). The polytheists' devotion to this loco-tree was meant to seeking its blessings and to glorify it. In 'Amr's Hadith, "*The people used to hang their weapons on it. Therefore it was called Dhat Arsan*"

The words, "*And hang their weapons,*" i.e. hang them there to be blessed by that loco-tree. It is evident that their worship took three forms: glorification, devotion and seeking blessings; trees and the like used to be worshipped that way (with these three forms of worship).

The words, "*We said: O Allah's Messenger! Let's have a Dhat Amur (a sacred loco-tree),*" Abu Al-Sa'id said: They asked him to make a god tree like that one but he (peace and blessings be upon him) rebuked them. They thought their worship of the tree would please Allah and so it was their intention. They were not so foolish as to desire to oppose the Prophet (peace and blessings be upon him).

"*Allah's Messenger (peace and blessings be upon him) said: 'Allah is the Greatest,'*" and in another version, he said: "*Glorified be Allah.*" This phrase intends Allah's glorification over and above all and any kind of *Shirk* (polytheism) through worshipping or glorifying any one other than Him (*Glorified be He*). The Prophet (peace and blessings be upon him) used to utter some words of *Takbir* (exaltation) and *Tasbih* (glorification) as a form of exclamation in case he heard someone utter undue statement related to Allah's Divinity or Deity.

"*These are the ways,*" i.e. paths or ways.

"*By Him in Whose Hand my soul is! You said the same as has been said by the Children of Israel to Moses: Make for us an Ash (a god) as they have al-Lat (gods),*" their request is compared to the request of the Children of Israel since they both asked for a god to worship other than Allah. Though the words are different, the intention is the same, for changing certain words doesn't necessarily result in changing the fact.

The above quotation warns against *Shirk* (polytheism). A man may admire something thinking it will make him close to Allah while in fact it cuts him from His Mercy. Actually, one can not grasp the meaning unless he has a look at what many scholars and tomb-worshippers

commit, i.e. over devotion thinking they are on the right path while they did a fatal and unforgivable sin.

Al-Hafiz Abu Muhammad 'Abdur Rahman ibn Isma'il Ash-Shafi'i, known as Ibn Al-Jawzī, in his book "Al-Sukkūr wal-Nasūrāt" Heresies and Incidents, said: Related to this issue is what prevails nowadays i.e. the devils seduce people to create figures and forms on the walls and pillars. Certain places in every country are distinctively lighted. Someone may tell his fellow that he had seen some pious believers adhering to this heresy or that. Consequently, people may follow him and keep doing the same and at the same time waste Allah's dues and obligations. They think they are doing something that pleases Allah. They even go beyond this to the extent that they may be seduced to glorify these places in their hearts which they actually do. They may make a vow to them to cure their patients or satisfy their needs while they are nothing but springs of water, trees, walls or stones. For example, Damascus has a number of similar places like the small spring of Hama outside the Tuma Gate, the Illustrated Pillar inside As-Saghir Gate and the Damned Tree outside As-Near Gate in the same road. We seek Allah help to cut down it from its roots as it is similar to Dhāt Anwāt mentioned in the Hadīth.

Ibn Al-Qayyim (may Allah have mercy upon him) mentioned something similar to Abu Sharrāh's, then he said: The polytheists hurry to worship idols and not Allah whatever they are. They say this stone, tree or spring accepts our vows, in other words, it deserves worshippage, and not Allah. Since making vows is a form of worship intended to make the one who makes it closer to the intended one or object. More details about this issue will be dealt with later while tackling the Prophet's saying: "*O Allah! Don't let my grave be taken as an idol to be worshipped.*"

Lessons to be derived from this statement: What is done by those who worship these trees, graves and stones such as seeking their blessings, devotion and sacrificing is no less than Shirk (polytheism). We mustn't be deceived or misled by the common or the wicked people. Moreover, we shouldn't think that Shirk (polytheism) is unlikely to prevail in our Ummah (nation). Some Companions of Prophet Muhammad (peace and blessings be upon him) thought this matter to be

a good deed so they requested it from the Prophet (peace and blessings be upon him), but he directed their attention to the fact that it was exactly what the Children of Israel said, (*Make for us an Ish (a god) as they have al-hakim (gods)*) (Al-A'raf: 138) If that was the case with the Prophet's Companions, how would it be like with those who are less than them in knowledge and grace. Moreover, they are subject to ignorance and the effect of the remote era of the era of the Prophecy. Therefore, they are ignorant of the most obvious forms of Shirk (polytheism) in Lordship that they glorified their idols and thought it would be the best way to gain Allah's Pleasure.

One of the conclusions derived from the above is that what really matters is meaning and sense not words. Therefore, the Prophet (peace and blessings be upon him) compared their request to that of the Children of Israel. He did not pay attention to the fact that they called their idol 'Dhu'l Asmar' since a polytheist is a polytheist regardless of what names he may call his Shirk (polytheism). The same thing applies to whoever calls the invocation, sacrifice and making vows, etc., to the dead, some sort of glorification and love. This is exactly Shirk regardless of whatever names are used. The same also applies to similar situations.

"*You would follow the ways of those who came before you*," i.e. paths and methods. This is true as one can feel from what really happened to our Ummah (nation or community).

The Hadith is a clear-cut evidence of the authenticity of Muhammad's Prophethood since what the Prophet (peace and blessings be upon him) said, happened actually later.

The Hadith also warns against imitating the polytheists and the People of the Scripture unless what they do proves that it is in accordance with the *Shari'ah* (Law) of Muhammad (peace and blessings be upon him).

The Hadith sheds some light on issues of the graves through answering the three questions raised in the grave: Who is your Lord? The answer is clear: Who is your Prophet? This is also clear. As for: What is your religion? It is indicated in their request to make an Ish for them as others have, etc. The Hadith also indicates that Shirk must take

place in this *Ummah* even though some deny it. It also highlights the Prophet's migration while he was educating his Companions (may Allah be pleased with them all). Finally, Allah (Glorified be He) informs us of the bad qualities he detests in the Jews and Christians so as to warn us against them.

Some recent people claim that it is permissible to seek the blessings through the remains of some pious dead persons. However, this is strictly prohibited in many ways. For example, the pioneer Companions (may Allah be pleased with them all) and their successors did not do that with anyone except the Prophet (peace and blessings be upon him) not during his life or after his death. If that had been a good thing, no doubt, they would have done it before us. Moreover, we do not know any Companion or Follower to have done a thing like that even with the best of all the Prophet's Companions such as Abu Bakr, 'Umar, 'Uthman and 'Ali (may Allah be pleased with them all) whom the Prophet (peace and blessings be upon him) affirmed they were among the Dwellers of Paradise, nor did the Followers who came after them with their master scholars in knowledge or religion.

Therefore, no analogy can be done between the Prophet (peace and blessings be upon him) and any of the *Ummah* (nations) since the Prophet (peace and blessings be upon him) had a number of privileges that nobody should share with him.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 10

### Slaughtering in the Name of Others Besides Allah

Allah, the Almighty says, *{Say (O Muhammad (peace and blessings be upon him)): Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, Jinn and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims}.* (Al-An'am, 162-163)

Allah, the Almighty says, *{Therefore, turn in Prayer to your Lord and sacrifice (to Him only)}*. (Al-Kauthar, 2)

Narrated 'Ali: (May Allah be pleased with him): "Allah's Messenger (peace and blessings be upon him) did not tell me anything in secret that he had from people, except that he told me four things: Allah cursed him who sacrificed for anyone besides Allah; Allah cursed him who cursed his parents; Allah cursed him who accommodates an innovator (in the matter of religion); and Allah cursed him who changed the minaret (the boundary lines) of the land" (Sahih Muslim)

Narrated Tariq Ibn Shuhayr: Allah's Messenger (peace and blessings be upon him) said: "A man was admitted into Paradise because of some flies, and another was thrown into the Hell because of some flies as well. They (the Prophet's companions) said: How is it, O Messenger of Allah?" He (peace and blessings be upon him) replied: Two men passed by some people who worship an idol. None could pass it by without offering anything as sacrifice. They (the people) said to one of them: Offer something as sacrifice. He said: I have nothing to offer. They said: Offer anything even some flies. He offered some flies and that was set free. But, he was thrown into the Hell-fire. They (the people) said to the second: Offer anything as sacrifice. He said: I wouldn't offer anything as sacrifice to any other than Allah the Almighty. They cut his neck off and he was admitted into Paradise." (Ahriev's Muslim)

## FURTHER ISSUES:

1. The interpretation of the verse that reads, (*Verily, my Salat (Prayer), my sacrifice ...etc.*).
2. The interpretation of the verse that reads, (*Therefore, turn to your Lord and sacrifice to Him only*).
3. Starting with cursing those who slaughter for others besides Allah.
4. Cursing those who curse their parents, i.e. a man curses another's parents, therefore he curses him.
5. Cursing those who accommodate an innovator (in the matter of religion), i.e. a man who commits something and deserves punishment so he asks someone else to protect him.
6. Cursing those who change the measures of the land, i.e. the boundaries between someone's property and that of his neighbor by making them nearer or farther in an unjust way.
7. The distinction between cursing sinners by name and cursing them in general without saying their names.
8. Story of the flies.
9. A man was thrown into the Hell-fire because of some flies which he didn't attend to this way instead, he did his action to escape the revenge of the idols worshippers.
10. Recognizing the place of Shirk (polytheism) in the hearts of the believers, how the man welcomed death and refused to obey the idol worshippers though they asked for a pseudo practice.
11. The man who was thrown into the Hell-fire was a Muslim since if he had been a polytheist, the Prophet (peace and blessings be upon him) wouldn't have said, "He was thrown into the Hell-fire because of flies."
12. There is a reference to the Salah (authentic) Hadith "Paradise is nearer to you than your heels and so is Hell."

Recognizing that the intention of the heart is what really matters



This chapter focuses on the prohibition of slaughtering for the sake of others besides Allah, with the intention to eliminate any means that involve Shirk (polytheism) or which lead up to it.

Allah, the Almighty says, *(Say (O Muhammad (peace and blessings be upon him)): Verily, my Salih (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, Jinn and all that exists). He has no partner. And of this I have been commanded, and I am the first of the Muslims)* (Surah Al-Anam, 162-163).

Speaking about his subject, Ibn Kathir said: "Allah (Glorified be He) orders His Prophet (peace and blessings be upon him) to tell the polytheists, who worship and sacrifice for others besides Him, (Glorified be He) that he (the Prophet) has devoted his Salih (Prayer) and sacrifice to Him. Since the polytheists used to worship idols and sacrifice for them, Allah, the Almighty ordered him (peace and blessings be upon him) to oppose them and devote himself to Allah with his full desire, intention and will."

Along the same lines, Mujahid said: "Sacrifice is the act of slaughtering during Hajj (Pilgrimage) and 'Umrah (Minor Pilgrimage)."

Abu Tha'ib narrated on the authority of Sa'ad Ibn 'Ubadah: "My sacrifice means my slaughtering." Ad-Dahhak maintained the same opinion. Others interpreted *(my living and my dying)*, as what I do in my life as well as the Faith and the good deeds on which I die *(Are for Allah, the Lord of the 'Alamin)*, i.e. devoted to Allah *(He has no partner and of this)*, i.e. devotion *(I have been commanded and I am the first of the Muslims)*, i.e. among this 'Umrah (nation) since all previous Prophets were declared to be Muslims in the Glorious Qur'an.

Ibn Kathir said: "It is as he (peace and blessings be upon him) said, since all the Prophets, who came before him called for the religion of Islam, which is the worship of Allah Who has no partner, as Allah, the Almighty says, *(And We did not send any Messenger before you (O Muhammad (peace and blessings be upon him)) but We revealed to him (saying): "La ilaha illa Ana Huwa has the right to be worshipped*

*but I (Allah), so worship Me (Alone and none else). }*" } (Surah Al-Anbiya': 25)

What is meant in this verse, is that Allah (Glorified be He) calls for His servants to be close to Him through making sacrifices and performing Prayer, as well as other acts of worship. He orders them to devote all kinds of worship to Him Alone. Therefore, if they sacrifice for others besides Allah, or approach others with any other act of worship, then they are setting up a partner with Him. It is clear in His saying, *{He has no partner}*, meaning in their acts of worship to Him, which is very clear, thanks to Allah.

Concerning the Qur'anic verse, *{There, turn in prayer to your Lord and sacrifice to Him only}*, Ibn Taymiyah (may Allah have mercy on him) said: "Allah orders him (peace and blessings be upon him) to combine these two acts of worship, Prayer and sacrifice that indicate earnestness, humility, need, trust, strong Faith and the inner comfort found with Allah and His Might. Such believers contradict other arrogant people, who have no desire to pray to Allah and refuse to sacrifice, for fear of poverty. Therefore, Allah (Glorified be He) combines the two acts of worship in His statement, *{Say O Muhammad (peace and blessings be upon him): Verily, my Salat (Prayer), my sacrifice ...etc.}* Sacrifice is what is slaughtered, seeking the Pleasure of Allah. It is one of the worthless practices that are directed to please Allah Alone. Salat (Prayer) is the noblest form of physical worship, while sacrifice is the noblest form of worship, which involves finances. That which a slave obtains from Salat, (Prayer) can not be acquired from any other act of worship, as it is made manifest by believers, who have lively, dedicated hearts. Similarly, what one can acquire from offering sacrifice, that is coupled with true Faith and devotion, is truly an amazing thing. Therefore, the Prophet (peace and blessings be upon him) used to perform a great deal of prayers and offer many sacrifices.

Salah (Prayer) includes many forms of worship, like *Du'a'* (invocations and supplications), *Takbir* (glorification of Allah through saying, 'Allah is the Greatest'), *Tasbih* (exaltation of Allah), *Tasawwuf* (saying 'Allah listens to the one who praises Him'), *Thikra* (praise for Allah), and devotion, etc. All the above forms of worship must be devoted to Allah Alone, and this also applies to the act of sacrificing.

*Narrated 'Ali (May Allah be pleased with him): "Allah's Messenger (peace and blessings be upon him) did not tell me anything in secret that he had from people, except for four things. Allah cursed him, who sacrificed for anyone besides Allah; Allah cursed him, who cursed his parents; Allah cursed him, who accommodates an innovator (in the matter of religion); and Allah cursed him, who changed the measures (the boundary lines) of the land."* (Sahih Muslim)

'Ali bin Abu Talib, was the Leader of the Faithful, and was also known as Abu Al-Hasan Al-Hashim, the Prophet's cousin and his daughter's Fatimah Az-Zahra' husband. He was among the first few people to embrace Islam. He took part in the Battle of Badr and the Pledge of Ridwan (pledge of allegiance (*Ras'ah*)). He is also one of the ten Companions, who were given glad tidings of Paradise. He was the fourth of the rightly-guided Caliphs. His virtues are well-known, and he was assassinated at the hands of Ibn Muljam, the Kharijite in Ramadhan, 40 A.H.

The meaning of 'Allah cursed him,' is that such a one is deprived of His Mercy and its blessings. The cursed one, is that person who deserves to be cursed or is the one on whom curses are sent. Abu As-Sa'id said: "Cursing is casting from Allah and the heats and abuse by His creatures."

Ibn Taymiyah (may Allah have mercy upon him) said: "Allah, the Almighty curses he who deserves to be cursed, exactly as He blesses he who is deserving from among His slaves. He (Glorified be He) says, *(He it is Who sends Sarah (His blessings) on you, and His angels too (ask Allah to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islamic Monotheism). And He is Ever Most Merciful to the believers. Their greeting on the Day they shall meet Him will be "Salam! Peace (i.e. the angels will say to them: Salamun 'Alaikum)!" And He has prepared for them a generous reward (i.e. Paradise))* (Surah Al-Ahzab: 43-44)

*(Verily, Allah has cursed the disbelievers, and has prepared for them a flaming Fire (Hell))* (Surah Al-Anbiya: 64), and *(Accursed, they shall be seized whenever found, and killed with a (terrible)*

*slaughter*). (Surah Al-Ahzab: 61) The Glorious Qur'an is Allah's Words inscribed to Gabriel (peace and blessings be upon him), who in turn, revealed it to Allah's Messenger (Muhammad (peace and blessings be upon him)). Gabriel (peace and blessings be upon him) learned the Qur'an from Allah, the Almighty as we will see in the section of *Salah*. (Prayer) Allah willing *Salah* (Prayer) is a form of praise as was mentioned earlier. It is Allah, Who sends His Blessings and rewards, as indicated in the Qur'an and the Sunnah, as well as in the sayings of the pious predecessors. Imam Ahmad (may Allah have mercy upon him), said: "Allah speaks if He wishes".

The words, '*Who sacrificed for anyone besides Allah*,' is clarified in another verse of the Qur'an where Allah (Glorified be He) says, *{He has forbidden you only the Maktab (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allah for He has been slaughtered for idols, on which Allah's Name has not been mentioned while slaughtering}*). (Surah Al-Baqarah: 173)

Ibn Taymiyah said: "This stands for anything slaughtered for others besides Allah, as if one says: 'This sacrifice is for such-and-such person or thing.' In this sense, whether one pronounces his intention or not, it remains a fact that its prohibition is more apparent than the prohibition of an animal, which is slaughtered to be eaten upon uttering the statement, 'In the name of the Christ,' etc. Similarly, what is slaughtered for the Sake of Allah is nobler than what is slaughtered for food pronouncing the Name of Allah while slaughtering. Then if what is slaughtered in the name of the Christ or Venus is prohibited, then what is slaughtered for them is prohibited to an even higher degree, since worshipping others besides Allah is more serious than seeking others' refuge. Therefore, what is slaughtered to seek others' pleasure is prohibited, even if the Name of Allah is mentioned. It is exactly like the way, which has been adopted these days by a group of hypocrites in this nation, who try to approach certain planets through slaughtering, incense, etc. Such people are nothing but apostates, whose slaughtered animals are forbidden for Muslims (to eat). There are two objections that render this slaughter as illegal, firstly, it is slaughtered as a sacrifice for others besides Allah; secondly, it is the slaughter of an apostate. Also, related to this issue is what pagans used to do in Makkah such as slaughtering for the sake of the Jinn. Therefore, it was

reported on the authority of the Prophet (peace and blessings be upon him) that He (Allah) prohibited slaughering as a sacrifice for the Jinn.

Az-Zamakhshari said: "They used to slaugher when they bought or built a house or dug a well, for fear of the Jinn. Therefore, the slaughering was attributed to them (i.e. the Jinn)."

Ibrahim Al-Mirwazi said: "The scholars of Balkans have given the verdict that it is prohibited to slaugher an animal in honor of the Sultan, in order to win his pleasure since it is a sacrifice for other than Allah (Glorified be He)."

The words, '*Allah cursed him who cursed his parents*' refers to his father and mother or grandfather and grandmother. It is narrated on the authority of 'Abdullah Ibni 'Amr Ibni Al-'As (may Allah be pleased with both of them) that the Messenger of Allah (peace and blessings be upon him) observed: "*Abusing one's parents is one of the major sins. They (the heavens) said: 'Messenger of Allah! Does a man abuse his parents too?*" He (the Prophet (peace and blessings be upon him)) replied, "*Yes, one abuses the father of another man, who in turn abuses his father. One abuses his mother and he in turn abuses his (the former's) mother.*" (Sahih Muslim)

*'Allah cursed him who accommodates an innovator (in the matter of religion),'* i.e. protects him from legal punishment, and accommodates him with means to support and protect him.

Ibn Al-Qayyim said, "This major sin varies according to the innovation itself, i.e. the more serious the innovation is, the more serious the major sin."

*'And Allah cursed him who changes the masarat (the boundary lines) of the land,'* i.e. the boundaries. Concerning this phrase, Abu As-Sal'eb said: "He is cursed who changes the boundaries of the land. This stands for the boundaries of the Hacim (Holy Shrine) in particular, or it may denote the land in general. It may also mean the boundaries that guide people to their destination. It can also refer to that man who usurps another's property in an unjust manner. Also related to its meaning, is the attempt to change the boundaries by making them nearer or farther. This unjust act is already mentioned in the Prophet's

Hadith reading, "Whoever stamps the land of somebody unjustly, his neck will be encircled with it down the seven earths (on the Day of Resurrection)." (Reported by Imam Ahmad, Al-Bukhari and Muslim) This Hadith shows that it is generally legal to curse oppressors. Cursing the oppressor by name, has two opinions, the first is that it is permissible according to Ibn Al-Jawzi and others and the second is that it is not permissible, which was adopted by Abu Bakr 'Abdul 'Aziz and Ibn Taymiyah.

Tariq Ibn Shihab narrated that Allah's Messenger (peace and blessings be upon him) said: "A man was admitted into Paradise because of some flies, and another was thrown into the Hell because of some flies as well. They (the Prophet's companions) said: How is it, O Messenger of Allah? He (peace and blessings be upon him) replied: Two men passed by some people who worship an idol. None could pass it without offering anything as sacrifice. They (the people) said to one of them: Offer something as a sacrifice. He said: I have nothing to offer. They said: Offer anything even some flies. He offered some flies and thus was set free. But, he was thrown into the Hellfire. They (the people) said to the second: Offer anything as sacrifice. He said: I wouldn't offer anything as sacrifice to any other than Allah, the Almighty. They cut his neck and he was admitted into Paradise." (Ahmad of Ahmad)

Tariq Ibn Shihab's full name is Al-Bagh Al-Ahmaz, Abu Abdullah. He met the Prophet (peace and blessings be upon him) when he was an adult. Al-Baghawi said: "He (Tariq) visited Al-Kufa." Abu Dawud said: "He met the Prophet (peace and blessings be upon him) but did not hear from him." Al-Hafiz said: "He is a Companion because he met the Prophet (peace and blessings be upon him), but since he did not hear anything from him, then the Hadith is rendered Maraf<sup>2</sup>" but mostly accepted." He died, according to Isha Hishban, in 83 A.H.

<sup>2</sup>) Incompletely Transmitted [Maraf] Hadith A Hadith whose Chain of Transmission lacks a transmitter from among the Companions, i.e. a Hadith, which a Successor has directly attributed to the Prophet (peace and blessings be upon him) without mentioning a Companion. But in this case, the Companion is mentioned but he did not hear from the Prophet (peace and blessings be upon him).

*'A man was admitted into Paradise because of some flies.'* meaning, due to some flies.

*'They (the Prophet's) Companions) said: How is it, O Messenger of Allah?' it seems as if they were shocked and surprised. The Prophet (peace and blessings be upon him) showed them what made this trivial thing – according to them – a very serious matter that admitted a man into Paradise and the other into Hell.*

*'He replied: Two men passed by some people who worship an idol,'* which is an image that may be called *Worshippers*.

*'None could pass by it,'* means that none could pass it, unless he offered anything, even a trivial sacrifice.

*'They (the people) said: Offer any thing even some flies. He offered some flies and this was set free. But he was thrown into the Hell-fire.'* This shows how serious is the matter of Shirk (polytheism) even if it was related to a trivial thing, for it may drive one into the Hell-fire as Allah, the Almighty says, *{Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode}.* And for the Zalimun (polytheists and wrong-doers) there are no helpers! (Surah Al-Mâ'idah: 72)

This Hadith warns against Shirk (polytheism) since a man can find himself involved in it unconsciously but still, he may be thrown into Hell. It also shows that a man was thrown into Hell-fire because of something, which he did not intend at the very beginning, but was motivated into action, in an attempt to escape the revenge of the idol worshippers.

Moreover, the Hadith indicates that the man who was thrown into Hell-fire was not a Muslim. Otherwise, he wouldn't deserve it because

<sup>21</sup> Narrated 'Abdullah (May Allah be pleased with him). The Prophet (peace and blessings be upon him) said one statement and I said another. The Prophet (peace and blessings be upon him) said: "Whosoever dies while still invoking anything other than Allah, as a result to Allah will enter Hell (fire). And I said, "Whosoever dies without invoking anything as a result to Allah, will enter Paradise." (Sahih Al-Bukhari).

of some flies. Also, it indicates that what really matters, is the intention of the heart.

'The [the people] said to the second. Offer anything as sacrifice. He said: I wouldn't offer anything as sacrifice to any other than Allah, the Almighty.' This points out the virtue of *Tawheed* (Islamic Monotheism) and *Ehsan* (devotion). The Hadith also directs our attention to the abhorrence of *Shirk* (polytheism) in the hearts of the believers, and how the man was ready to be killed and still refused to obey the idol worshippers even though they only asked him for a pseudo practice.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 11

### Slaughtering for Allah in a Place Where Sacrifices for Others Besides Him are Offered

Allah, the Almighty says, *{Never stand you therein. Verily, the mosque whose foundation was laid from the first day on pretty is more worthy that you stand therein (to pray). In it are men who love to clean and pure themselves. And Allah loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the properties of soap) and water from urine and stools, after answering the call of nature]}.* (Al-Taubah, 108)

Narrated Thabit ibn Ad-Dalibah (May Allah be pleased with him): "A man vowed to slaughter (a camel) at Banu羌 (some place near Mecca) and asked Allah's Messenger (peace and blessings be upon him) who said: Were there worshipped any idols of the Pre-Islamic Era? They (the people) replied: No. He (peace and blessings be upon him) asked: Were there held any of their (the polytheists) feasts? They (the people) replied: No. Allah's Messenger (peace and blessings be upon him) said: Fulfill your vow. The vow is not to be fulfilled which is made in disobedience to Allah, nor that over which a man has no control." (Transmitted by Abu Dawud, on the condition of Al-Bukhari and Muslim)

#### FURTHER ISSUES:

1. The interpretation of the verse that reads, *{Never stand you therein}*
2. Disobedience may affect the earth and so is obedience
3. Referring the problematic issue to the clear-cut one to solve it
4. Counseling the Muhib if necessary.
5. Locating an area where to fulfill a vow is permissible if there is no objection.

- The area is prohibited if there is an idol therein or even if one used to be there.
- The area is prohibited if a feast of the pagans is held there or even if it used to be held.
- It is illegal to fulfill vows in that area since it is a disobedience vow.
- Warning against imitating the polytheists in their feasts even if unintentionally.
- No vow in disobedience.

No vow over which a man has no control

\* \* \* \* \*

The word, "No", implies prohibition and banning.

Allah, the Almighty says, *(Never stand you therein. Verily, the mosque whose foundation was laid from the first day on purity is more worthy that you stand thereon to pray). In it are men who love to clean and purify themselves. And Allah loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the properties of soap) and water from urine and stool, after answering the call of nature]).* (Surah At-Tawbah: 108) The commentators of the Glorious Qur'an said that Allah, the Almighty prohibited His Messenger to perform the Prayer at Ad-Dirar (harm) Mosque. The prohibition also applies to him (the Prophet's) Ummah (nation). Instead, He (Glorified be He) urged him (the Prophet) to perform his prayers at Quba' Mosque, whose foundation was laid from the first day on purity, since this mosque was founded on obedience to Allah and His Messenger (peace and blessings be upon him). It is also a symbol of unity that gathers all the believers, as well as being the headquarters of Islam and a shelter for Islam and its followers. Therefore it was mentioned in the Sahih (Authentic) Hadith that Allah's Messenger (peace and blessings be upon him) said, "*A prayer at Quba' Mosque equals an 'Umrah (Minor Pilgrimage).*" In addition, it was also mentioned in the Sahih that "*Allah's Messenger (peace and blessings be upon him) used to ride or walk to Quba*".

According to a group of the pious predecessors, among whom was

Ibn 'Abbas, 'Urwah, 'Atiyah, Ash-Shi'ib, Al-Husayn and others, the mosque mentioned in the verse is Quba'.

This argument is supported by Allah's saying *{In it are who love to clean and purify themselves}*. Others believe that the intended mosque is the mosque of Allah's Messenger in Al-Madina based on Abu Sa'id's Hadith that reads, "Two men argued about which mosque whose foundation was laid from the first day on piety. One of them said: It is Quba' Mosque, while the other said: It is the Mosque of Allah's Messenger (peace and blessings be upon him). At that time, Allah's Messenger (peace and blessings be upon him) said: It is my mosque." (Transmitted by Muslim and it is the opinion of 'Umar, his son, Zaid ibn Thabit and others)

Ibn Kathir said: "This is true, for there is no contradiction between the verse and the Hadith since if Quba' Mosque is that mosque whose foundation was laid from the first day on piety, then the Mosque of Allah's Messenger (peace and blessings be upon him), should have had this honor before it. This is not the case with *Ad-Dirar* (Jura) mosque whose foundation was laid on Allah's disobedience as He (Allah) says, *{And as for those who put up a mosque by the way of harm and disbelief and to disunite the believers and as an snopsis for those who warred against Allah and His Messenger aforetime, they will indeed swear that their intention is nothing but good. Allah Bears witness that they are certainly liars}* (Surah Al-Tawbah: 107).

For all these reasons, Allah (Glorified be He) asked His Prophet (peace and blessings be upon him) not to stand therein in prayer. Those who built it had come to the Prophet (peace and blessings be upon him) before setting out on the Expedition to Tabuk and asked him to pray to it. They claimed they had built it for the weak Muslims on many nights. The Prophet (peace and blessings be upon him) said: "We are about to know, so wait till we return, Allah willing." When he (peace and blessings be upon him) was on his way to Al-Madina (it was only a day or less to reach it) Gabriel (peace and blessings be upon him) descended and told him about the reality of that mosque. The Prophet (peace and blessings be upon him) sent some of his companions who destroyed it before reaching Al-Madina.

This verse proves that the places prepared for slaughtering for others besides Allah, must not be approached or be the same places for slaughtering for the sake of Allah, just as the mosque which was built for Allah's disobedience became an undesirable place that invoked anger. Therefore no prayer is allowed there. This is a good analogy supported by the following Hadith of Thabit Ibn Al-Dahhab.

Allah (Glorified be He) says *{In it are men who love to clean and purify themselves}*: It is reported on the authority of Imam Ahmad, Ibn Khuzaymah, and others from 'Uwam ibn Sa'adah that the Prophet (peace and blessings be upon him) came across them at Quba' and said: "Allah has praised you in the story of your mosque and (praised) your boy off cleaning. What kind of cleaning?" They said, "By Allah! O Allah's Messenger! We don't know anything except that we had some Jewish neighbors who used to clean their buttocks from stools, so we cleaned as they did." Isha' and Anas added in another narration, "That is a Stick to it." (Transmitted Ibn Majah, Ibn Abu Hatim, Al-Daraqutni and Al-Hakim)

About the verse, *[And Allah loves who make themselves clean and pure]*, Abu Al-'Alayyah said: "Purifying oneself with water is good but they purified themselves from sins." This commentary proves the attribute of love on the part of Allah.

Narrated Thabit Ibn Ad-Dahhab (May Allah be pleased with him): "A man vowed to slaughter (a camel) at Bawarah (some place near Makkah) and asked Allah's Messenger (peace and blessings be upon him), who said, 'Were there worshipped any idols of the Pre-Islamic Era?' They (the people) replied, 'No.' He (peace and blessings be upon him) asked, 'Were there held any of their (the polytheists) feasts?' They (the people) replied, 'No.' Allah's Messenger (peace and blessings be upon him) said, 'Fulfill your vow.' The vow, which is made in disobedience to Allah, is not to be fulfilled. Likewise is that over which a man has no control." (Transmitted by Abu Da'ud, on the condition of Al-Bukhari and Muslim)

*'Narrated Thabit Ibn Al-Dahhab.'* He was Ibn Khalifa Al-Ash'ath, who was a well-known Companion. Abu Qilbush and others narrated on his authority. He died in 64 A.H.

'ar Binnash,' Al-Baghawi said: 'It is an area below Makkah before Yatramah.' Abu As-Sa'adah said: 'It is a hill located behind Yanbu'.'

The words, '*Were there worshipped any idols of the Pre Islamic Era?*' indicates the prohibition of fulfilling one's vow, if the area has an idol or even used to have one.

About the words, '*Were there any of their (the polytheists) feasts?*' Ibn Taymiyah said: 'The feast is an event on which a crowd of people usually gathers on a yearly, weekly, monthly, etc basis. In this instance, those people are pagans. Therefore, the feast includes several occasions such as a usual common day i.e. the Lesser Bairam Day or Friday on which people gather. During this gathering, certain forms of worship and habits may follow. The feast may be limited to a particular place. Similarly it may be related to a particular time as in the prophet's (peace and blessings be upon him) saying about Friday, "Allah has made this day a feast for Muslims," meaning a gathering. It could also refer to certain practices, as in Ibn 'Abbas' saying, "I witnessed the feast with Allah's Messenger (peace and blessings be upon him)," or a place as in the Prophet's saying, "Don't make my grave a place of feasting," or it may be related to a particular day combined with its practices, which is the most usual definition as in the Prophet's (peace and blessings be upon him) saying, "Leave them alone O Abu Bakr, for every people there is a feast."

The Hadith points out the intent of counseling the Magh (one who gives religious verdicts on controversial issues or delivers formal legal opinions) and prohibiting fulfilling vows in a place where a feast used to be held in the Pre-Islamic Era even if it is no longer practiced.

The Hadith also eliminates all means that may be taken as a pretext in this regard and it urges the Muslims not to imitate the polytheists.

Concerning the words, '*Fulfill your vow,*' Ibn Taymiyah said: 'It indicates that slaughtering for the sake of Allah in an area where polytheists slaughter for others or where their feast is held, is disobedience to Allah, since the Prophet's saying, '*Fulfill your vow,*' is a verdict based on the previous description. Therefore the legal reasons for this verdict are that the area is free from these two barriers. When they replied 'No,' the Prophet said, '*Fulfill your vow!*' This means that

if that place was an area for their feasts or used to have an idol, then slaying is prohibited even if he made a vow.

*'The vow is not to be fulfilled which is made in disobedience to Allah.'* indicates that this would have been a vow made in disobedience, as the area had certain legal barriers in it. All scholars agreed that it is illegal to fulfill the vow made in disobedience, but they disagreed on whether the one who makes the vow should expiate for his swearing. There are two Hadiths narrated by Ahmad concerning this issue. The first states that performing an expiation is necessary. This statement represents Ahmad's opinion, and was adopted by Abu Hanifah and his followers Ibn Mas'ud and Ibn 'Abbas narrated on the authority of 'A'ishah (may Allah be pleased with her) that "No vow in disobedience to be made, the expiation for such a vow is similar to that of an oath." Imam Ahmad and others took this as evidence for their opinion. The other Hadith states that there is no expiation, an opinion which is adopted by Ma'ruq, Ash-Shu'abi and Ash-Shafi'i, who made use of the main Hadith of the Chapter to support their stand. However, the Prophet (peace and blessings be upon him) mentioned the expiation in the previous Hadith (that of 'A'ishah) which had a wide scope. It is known that what is mentioned in a Hadith having a wide scope, also applies to that having a limited one.

*'Nor that over which a man has no control.'* If the vow is related to something that the person making the vow doesn't own, as if he says: 'If Allah cures my patient, then let Him bear witness that I will free someone's slave, etc.' However, if he says: 'If Allah cures my patient, then let Him bear witness that I will free a slave,' while he neither owns a slave nor his patient, in that case, if his patient is cured, then that vow remains a debt to him.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 12

### Vowing for Others Besides Allah is Shirk (Polytheism)

Allah, the Almighty says, *(They are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading*. (Al-Insaan, 7)

Allah, the Almighty says, *(And whatever you spend for spendings (e.g., in Sadaqah - charity for Allah's Cause) or whatever vow you make, be sure Allah knows it all)* (Al-Baqarah, 270)

Narrated 'A'ishah (May Allah be pleased with her): The Prophet (peace and blessings be upon him) said: "Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever makes a vow that he will disobey Allah, should not disobey Him." (Sahih Al-Bukhari)

#### FURTHER ISSUES:

1. It is a must to fulfil one's vows.
2. Directing vows to others besides Allah is Shirk (polytheism).
3. It is forbidden to fulfil the vow through which one disobeys Allah.

\* \* \* \* \*

The fulfillment of a vow is considered an act of worship, and dedicating an act of worship to other than Allah (Glorified be He) is an act of Shirk (polytheism).

Concerning this issue, Allah, the Almighty says, *(They are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading*. (Surah Al-Insaan, 7) This verse indicates that it is obligatory upon a Muslim to fulfil his vows; it also praises the fulfillment of vows.

Pertaining to the verse that reads, *(And whatever you spend for*

who had nothing to do with it, and the other three were those who had been instrumental in bringing about the result. At present, all three are in prison, and they may now expect to be tried at their trial.

and the members of those who have passed through our ranks have been scattered over the globe, and many of them have become prominent in their respective fields.

they are required to make the identification of defrauded people to those persons, is not permitted under the law (see *the morphology*). (Source: Al-A., nrl [28]. Thus, missing money from their bank accounts has been a frequent accusation to some

in His Glorious Qur'an. (And We brought the Children of Israel with  
for the command of these three or four. Allah, the Almighty says  
glorified upon by human scholars. Also, it is prohibited to make more  
than three upon these words should not be fulfilled. At last, the Almighty says  
these words are considered to be disobedience to Allah glorified be  
occupants; they hunger claim that their wives are occupied however,  
some people take wives in the name of the wives and their  
Aba' Dard, and others)

say, There is no god but Allah... (Barrak, Al-Bukhari, Muslim,  
Abu Hurayra said to Allah and to Allah, "O Allah, if You made  
the believers be upon him) in the following Hadith that  
Prophet Muhammad (peace  
forverans and say what has been said by Prophet Muhammad (peace  
slanders Thawri, one who has said Allah's  
Ammiyah Both of these are the name of Allah, in which there is no  
such thing can be applied for making a son for other than Allah, the  
disobedient be like dogs and have to fulfill a or even to expel from Allah  
He) Verily, the ones who take an oath in the name of other than Allah  
is similar to taking an oath in the name of Allah (Ibn Hajar (Ghurab) he  
different to the (Ibn) said as does, the son, the man, the grave, etc., this  
In Tafsir said: "As for making wives for other than Allah  
parents" (and in the way they said); (Ibn Al-'Arabi, 196-

ages), parents"; And in the way they said); (Ibn Al-'Arabi, 196-  
parents are Allah, while the share of Allah makes after (Allah's 196-  
parents, "But the share of other (Allah's 196-)  
according to their share, and this is for our (Allah's 196-)  
comes which the Am command, and they say: "That is for Allah  
Glorious Qur'an, (And they argue to Allah a share of his Am and  
and, are all forms of Amr (obligation). Allah, the Almighty says in the  
on the part of grave weddings, in order to seek their union soon and  
However, the sons made for the sake of the spouses of graves  
making only His pleasure,

known and recognized for those who perform these good deeds  
shown the Am and doings of those who do well and good deeds such as  
vows and promises in the Qur'an. This lesson and things about Allah's  
The Leader said, "Allah (Glorified be He) comes in that He knows all  
men just make, he can Allah know it off" (Swarz Al-Baqari, 270)

*for Allah, the Lord of the 'Alamin (mankind, jinn and all that exists)'. (Sahih Al-An'am: 162)* Thus, making vows for other than Allah is an act of *Shirk*, which is similar to slaughtering for the sake of other than Him (Glorified be He).

Narrated 'A'ishah (May Allah be pleased with her): "The Prophet (peace and blessings be upon him) said: 'Whoever vows that he will be obedient to Allah, should remain obedient to Him; and whoever makes a vow that he will disobey Allah, should not disobey Him'" (Sahih Al-Bukhari).

'A'ishah is the Mother of the Faithful, wife of Prophet Muhammad (peace and blessings be upon him) and daughter of Abu Bakr As-Siddiq (may Allah be pleased with him). She married Allah's Messenger (peace and blessings be upon him) at the age of seven; and he consummated their marriage when she was nine years old. She was the most knowledgeable one among all the women of her time. She was also the best of all the Prophet's wives except Khadijah (this is a disputable matter among scholars). She died in 57 A.H.

*'Whoever vows that he will be obedient to Allah, should remain obedient to Him'* This proves the obligation of fulfilling vows as long as they are in obedience to Allah (Glorified be He).

*'and whoever makes a vow that he will disobey Allah, should not disobey Him'* This proves the perhibition of fulfilling vows if they entail disobedience to Allah (Glorified be He). Instead, one must perform the expiation of an oath. It has been mentioned earlier that fulfilling a vow is an act of worship, and indicating an act of worship to other than Allah (Glorified be He) is *Shirk* (polytheism).

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 13

### Seeking Refuge in Other Than Allah, is Shirk

Allah, the Almighty says, *(And verily, there were men among mankind who took shelter with the snakes among the Jinn, but they (Jinn) increased them (mankind) in sin and transgression).* (Al-Jinn, 6)

Narrated Khawish Bint Haskira: I heard Allah's Messenger (peace and blessings be upon him) as saying: "When anyone finds at a place, and then says: 'I seek refuge in the Perfect Word of Allah from the evil of what He has created,' nothing would harm him until he marches from that stopping place." (Sahih Muslim)

#### FURTHER ISSUES:

1. Interpretation of the verse of Surah Al-Jinn
2. Doing this is Shirk (polytheism)
3. Allah's Words are not created, for seeking refuge in what is created is an act of Shirk (polytheism)
4. The intent of this piece of invocation (prayer).
5. Bringing about good or removing harm does not indicate that the thing which this is done through is not Shirk (polytheism).

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Seeking Allah's Refuge is an act of worship that is ordered by Allah (Glorified be He) in His Glorious Qur'an. He says, *(And if an evil whisper from Shaitan (Satan) tries to turn you away (O Muhammad (peace and blessings be upon him)) from doing good), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower).* (Surah Fussilat; 36) and, *(Say: I seek refuge with (Allah) the Lord of mankind).* (Surah An-Nas; 1) and, *(Say: I seek refuge with (Allah), the Lord of the daybreak).* (Surah Al-Falaq; 1) Therefore, it is prohibited to dedicate any form of worship that is

Allah's due, to others besides Him (Glorified be He).

Concerning Allah's statement that reads, *(And verily, there were men among mankind who took shelter with the males among the Jinn, but they (Jinn) increased them (mankind) in sin and transgression)*, (Surah Al-Jinn, 6) Ibn Kathir said "When men used to come across a barren desert or place, they would seek protection from the leader of the Jinn living in these places. When the Jinn witnessed that men sought the protection of some of them (Jinn) against others from among themselves, (i.e. the Jinn) because of their great fear, they increased the fear and terror of man, in order to keep them in that very humiliating state (i.e. seeking protection or refuge against their power)."

Also, it was mentioned that before the advent of Islam, when the Arabs used to come across a barren valley, they would say: 'We seek protection from the master of this valley against the evil ones from among his people', i.e. they mean the leader of the Jinn. However, the Muslim scholars unanimously agreed upon the prohibition of seeking protection or refuge from any one other than Allah (Glorified be He).

It was also said that it is not permissible to seek the protection from the Jinn as Allah (Glorified be He) dispraised the polytheists for this very reason, He says in His Glorious Qur'an, *(And on the Day when He will gather them (all) together (and say): 'O you assembly of Jinn! Many did you number of men,' and their Aulya' (friends and helpers) amongst men will say: 'Our Lord! We benefited one from the other, but now we have reached our appointed term, which You did appoint for us.'* He will say: *"The Fire be your dwelling-place, you will dwell therein forever, except as Allah may will. Certainly your Lord is All-Wise, All-Knowing."* (Surah Al-An'am, 128) The benefit, which the humans obtained from the Jinn was that they sought their aid in fulfilling their needs and receiving some news about matters of the unseen; while the Jinn benefited from the humans, that they (humans) glorified them, sought their protection and submitted their will to them.

Likewise the following Hadith reads: Narrated Khawlah Bint Hakim: "I heard Allah's Messenger (peace and blessings be upon him) say: 'When anyone lands at a place, and then says: 'I seek refuge in the Perfect Word of Allah from the evil of what He has created,' nothing

*would harm him and he marches from that stopping place.*" (Sahih Muslim)

She was Khawlah Bint Halimah bint Usayyah As-Salamiyah, Umm Sharik. She was a very pious and righteous woman.

*'I seek refuge in the Perfect Word of Allah.'* Allah (Glorified be He) permitted Muslims to seek His Protection against any thing they fear, instead of seeking the Jinn's protection as had been done in the Pre-Islamic period. So, He (Glorified be He) permitted Muslims to seek His Refuge with His Divine Names and Attributes.

Al-Qurtobi said: "In the Perfect Words of Allah," means His Words which are free from every defect and imperfection." It was also said: "The Perfect Words here means the Glorious Qur'an."

Ibn Taymiyah said: "All Muslim scholars agreed that it is prohibited to seek protection from other than Allah (Glorified be He). They also concluded that the Glorious Qur'an was revealed, not created."

The words, *'from the evil of what He has created,'* means from the evil of any malignant creature such as animals, humans, Jinn, *Ramah*,<sup>20</sup> creeping creature, wind, storm or any sort of affliction or trial in this present life or the Hereafter.

About the words, *'nothing would harm him until he marches from that stopping place.'* Imam Al-Qurtobi said, "This is an authentic and truthful saying, which I myself witnessed. Since I heard this statement, I kept working on it and nothing hurt me till I stopped saying it. One night, a scorpion stung me. I contemplated over the matter and found that I have forgotten to seek Allah's Refuge through these words."

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<sup>20</sup> Interposing onomatopoeia, based on the flight of a nocturnal bird

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 14

### Seeking Refuge in or Invoking Others Besides Allah is Shirk (Polytheism)

Allah, the Almighty says, *(And invoke not besides Allah any such that will neither profit you nor hurt you, but if (in case) you did so, you shall certainly be one of the Zalimun (polytheists and wrong-doers). And if Allah touches you with hurt, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favor which He causes it to reach whosoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful).* (Yunus, 106-107)

Allah, the Almighty says, *(You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision; so seek your provision from Allah (Alone), and worship Him (alone), and be grateful to Him. To Him (Alone) you will be brought back).* (Al-'Ankabut, 17)

Allah, the Almighty says, *(And who is more astray than one who calls on (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping).* (Al-Ahqaf, 5-6)

Allah, the Almighty says, *(Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any Ilah (god) with Allah? Little is that you remember!)* (An-Naml, 62)

Narrated At-Tabarani: "During the lifetime of Prophet Muhammad (peace and blessings be upon him) there was a hypocrite who used to

*hurt the believers. Some of them (the believers) said: 'Let's go to Allah's Messenger (peace and blessings be upon him) to seek his refuge from that hypocrite.' But, Allah's Messenger (peace and blessings be upon him) said: 'Do not seek my refuge, but seek Allah's Refuge.'*" (At-Tabarani)

#### FURTHER ISSUES:

1. Adding *Da'a'* (invocation) to *Istighfarah* (seeking refuge) represents shifting from what is general to what is specific.
2. The explanation of the Verse, *{And invoke not besides Allah any such that will neither profit you nor hurt you}*.
3. This is the Major Shirk (polytheism).
4. If the most pious man do anything to please other than Allah, then he is considered as one of *Az-Zalimun* (i.e., wrong-doers).
5. The explanation for the second verse.
6. The fact that it (seeking refuge of other than Allah) makes no good in life and it is a form of atheism.
7. The explanation of the third verse.
8. Asking for provision must be from Allah (Alone), similarly, Paradise must not be asked except from Him.
9. The explanation of the fourth verse.
10. The one who invokes others besides Allah is most astray.
11. Those false deities are unaware of people's invocation.
12. Such invocation is the reason for the hatred and enmity between these false deities and their supplicants.
13. This invocation is nothing but worshipping those being invoked.
14. Those being invoked deny this worship.
15. This is the reason for being the most astray.
16. The explanation of the fifth verse.
17. What is amazing here is that the idol worshippers confess that no one responds to the distressed but Allah. For this reason, they call on Him devotedly in time of distress.

\* \* \* \* \*

Ibn Taymiyah said: "Seeking refuge," means asking for help and removing distress." Others said: "There is a difference between *Istighathah* (Seeking refuge) and *Du'a'* (invocation), since the former is prostrated by those, who are in distress while the latter is more comprehensive since it can be used by those who are in distress or not." Thus every *Istighathah* is a form of *Du'a'* but not vice versa."

'Or invoking others besides Allah,' one should know that *Du'a'* (invocation) is of two types. Worship invocation and invocation of request. The Glorious Qur'an mentions these two types respectively but intends both meanings since the second type asks for what benefits the supplicator, i.e., grants him some benefit or removes a distress from him. Therefore, Allah, the Almighty blames those who invoke others besides Him since they (being invoked) will neither profit nor hurt anyone as Allah, the Almighty says, (Say (O Muhammad (peace and blessings be upon him)) to mankind): "How do you worship besides Allah something, which has no power either to harm or benefit you? But it is Allah Who is the All-Hearer, All-Knower" (Surah Al-Mâ'idah 76) and, (Say (O Muhammad (peace and blessings be upon him))): "Shall we invoke others besides Allah (false deities), that can do us neither good nor harm, and shall we turn back on our heels after Allah has guided us (to true Monotheism)? - like one whom the Shayatin (devils) have made to go astray in the land in confusion, his companions calling him to guidance (saying): 'Come to us.' Say: 'Verily, Allah's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the 'Alamin (mankind, jinn and all that exists)' (Surah Al-An'âm: 71). He (Glorified be He) also says: (And invoke not besides Allah any such that will neither profit you nor hurt you, but if (in case) you did so, you shall certainly be one of the Zalimun (polytheists and wrong-doers)) (Surah Yûmûr, 106).

Ibn Taymiyah said: "Every worship invocation requires an invocation of request, and every invocation of request implies worship invocation." Allah, the Almighty says, (Invoke your Lord with humility and in secret, He likes not the aggressors) (Surah Al-Kafîr 55) and, He (Glorified be He) says: (Say (O Muhammad (peace and blessings be upon him))): "Tell me if Allah's Torment comes upon you, or the Hour comes upon you would you then call upon any one other

*than Allah? (Reply) if you are truthful!" Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)!} (Surah Al-An'âm: 40-41) and, {*For Him (Allah, Alone) is the Word of Truth (i.e. now has the right to be worshipped but Allah). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use)}*} (Surah Ar-Ra'd: 14), and He (Glorified be He) says, {*And the mosques are for Allah (Alone); so invoke not anyone along with Allah}*} (Surah Al-Junn: 18) Examples of this type of invocation (request) in the Glorious Qur'an are numerous. It implies – as mentioned earlier – the worship invocation since the supplicator directs his request to Allah and that is one of the best forms of worship. Similarly the one, who praises Allah, recites His Book, etc., requests something from his Lord. Thus he is a worshipper and a supplicator.*

All this shows that the worship invocation requires the invocation of request and the latter implies the former. Allah, the Almighty says concerning Prophet Ibrahim (peace and blessings be upon him), {*And I shall turn away from you and from those whom you invoke besides Allah. And I shall call upon my Lord and I hope that I shall not be unblessed in my invocation to my Lord. So when he had turned away from them and those whom they worshipped besides Allah, We gave him I't'haq (Isaac) and Ya'qub (Jacob). And each one of them We made a Prophet*} (Surah Maryam: 48-49) Here, invocation became one of the forms of worship. Therefore the previous verse is similar to Zakarya's saying, {*I have grown feeble, and gray hair has spread on my head. And I have never been unblessed in my invocation to You, O my Lord.*} (Surah Maryam: 4) Allah (Glorified be He) ordained invocation in different places in His Book as He says, {*Invoke your Lord with humility and in secret. Be like not the aggressors. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allah's Mercy is (ever) near unto the good doers.*} (Surah Al-A'raf: 33-36) This is the invocation of request that implies the worship invocation since the supplicator approaches

whom He invokes and surrenders himself to Him.

The overall rule here is that every action Allah has prescribed for His slaves and commanded them to do, is nothing but an act of worship; if they (the slaves) direct any thing of this to others besides Him, then they are nothing but polytheists according to what Allah has revealed to His Messenger (peace and blessings be upon him). Allah, the Almighty says, (*Say (O Muhammad) Allah Alone I worship by doing religious deeds sincerely for His Sake only (and not to show off, and not to set up rivals with Him in worship)*). (Surah Az-Zumar: 14)

Ibn Taymiyah said: "If there were, during the lifetime of the Prophet (peace and blessings be upon him) some Muslims, who turned away from their religion (Islam) though they were devoted worshippers, it is more relevant nowadays to find some Muslims, who denounce their religion due to their exaggeration in venerating some scholars, even in their exaggeration in glorifying 'Ali Ibn Abu Talib (may Allah be pleased with him), or Jesus (peace and blessings be upon him). Therefore, whoever does this with a Prophet or a pious man, adding to him a little deity as if he says: O Master! Assist me, help me, bless me, I'm in your protection, etc., he then does *Shirk* (polytheism) and goes astray. Consequently, whoever does such things should have the chance to declare his repentance or otherwise be killed." Allah, the Almighty has sent His Messengers and revealed His Books in order for Him to be worshipped Alone. As for those who used to worship others besides Allah such as the Christ, angels, idols, etc., they believed they were unable to create or bring down rain or even grow plants. Instead, they used to worship them, their graves and statues and say, *{We worship them only that may bring us near to Allah}* (Surah Az-Zumar: 3) and *(And they say: These are our intercessors with Allah)*. (Surah Yunus: 18) Therefore Allah, the Almighty sent His Messengers to warn against invoking others besides Him neither in worship nor request.

Ibn Taymiyah said: "Whosoever sets up intercessors between him and Allah to depend on and invoke, he then retreats from Islam to *Kafir* (disbelief)", this is unanimously agreed upon by Muslim scholars.

Ibn Al-Qayim said: "Among the types of *Shirk* (polytheism) are calling on the dead to satisfy one's needs and seeking their refuge and

turing one's face towards them. This is the basis of *Shirk* (polytheism) in the world since the dead are unable to do anything on their own and can no longer benefit or harm even themselves. In addition to that, some people may seek the refuge of the deceased and ask him to mediate between them and Allah (Glorified be He). This is, of course, a result of their ignorance of the nature (and capabilities) of the intercessors and the One Whose Intercession is sought (i.e. Allah, the Almighty).

Al-Hafiz Muhammad ibn 'Abdul Hadi (May Allah shower mercy on him) said in his refutation of As-Sabki's allegation, "Exaggeration in glorifying Allah's Messenger (peace and blessings be upon him) is obligatory." Al-Hafiz said, "If he means by exaggeration in glorifying the Prophet such as visiting his grave, presenting oneself before it, going around it, thinking he (the Prophet (peace and blessings be upon him)) knows the Unseen, gives and denies, grants benefit and inflicts harm, intercedes for the sake of those he wills, sends whoever he wills to Paradise, etc., then such exaggerated glorification is nothing but perfect *Shirk* (polytheism) and retreat from Islam."

Also, our earlier pious scholars from among the Hanafites said, "Whoever says that the souls of our Sheikhs ('Ulamah and scholars) are present and know every thing, he is a disbeliever."

Sheikh Sun' Allah Al-Hanafi said: "There has appeared among Muslims, some people who claim that *Auliyah* (friends and guardians) can provide miracles during their life and even after their death. They also claim that their help can be sought in times of affliction and calamity. Therefore, they devote themselves to their graves and ask for their help and aid in times of need. Moreover, they slaughter animals in sacrifice for them and make vows for their sake." Sheikh Sun' Allah Al-Hanafi continued: "This is totally wrong, as these acts of theirs imply excessive exaggeration as well as negligence. In addition, these acts of theirs surely incur Allah's Eternal Torment and eternal damnation due to the great major *Shirk* (polytheism) included therein. As well as their contradiction with the Glorious Qur'an and disagreement with the *Ummah*'s belief and consensus."

In His Glorious Qur'an, Allah (Glorified be He) says: *(And*

*whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!} (Surah An-Nisa': 115)*

Then he (Sun' Allah Al-Hanafi) said: "As for their claim that the *Auliyā'* have their own miracles, it is rejected by Allah's saying, *{Is there an deity (god) with Allah?}*" (Surah An-Naml: 61), and, *{His is the Creation and Commandment}*, (Surah Al-Kafir: 54), and, *{And to Allah belongs the Decision of the heavens and the earth}*, (Surah Al-'Imran: 189) as well as many other Qur'anic verses that indicate the fact that Allah (Glorified be He) is the Only One Who has control over the creation, planning and disposing of affairs. No one has any sort of control over anything except He (Allah (Glorified be He)). Everything is under His Full Control and Might. He is the One Who creates and puts to death. Allah, the Almighty mentions this, as He says, *{Is there any creator other than Allah?}* (Surah Fatiha: 3) and, *{And those, whom you invoke or call upon instead of Him, own not even a Qimrūt (the thin membrane over the date-stone). If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will abhor your worshipping them. And none can inform you (O Muhammad) like Him Who is the All-Knower (of anything)}* (Surah Fatiha: 14)

Then he (Sun' Allah Al-Hanafi) said: "Allah's Phrase cited in all the previous verses (*father than Himself*), refers to other creatures besides Him, which is an important point that encompasses all those who believe in a *Wali* (friend or supporter) or a devil and ask them refuge. How can one protect others while he is unable to protect himself?" He said: "This is a very destructive claim and serious form of *Shirk* (polytheism)." He then continued his argument saying: "As for those who believe in those people's ability to do miracles after death, their belief is more terrible and serious than the claim that they are able to do such miracles in their lifetime." Allah, the Almighty says, *{Verily, you (O Muhammad) will die, and verily they (too) will die}*. (Surah Az-Zumer: 30) and, *{It is Allah Who takes away the souls at the time of their death and those that die not during their sleep. He keeps (souls) for which He has ordained death and sends the rest for a term}*

appointed. Verily, in this are signs for a people who think deeply) (Surah Az-Zumar: 42) and, {Everyone shall taste death} (Surah Al-'Imran: 3) and, {Every person is a pledge for what he has earned}. (Surah Al-Muddathir: 38) In the Prophetic Hadith, on the authority of Abu Hurairah (may Allah be pleased with him), the Messenger of Allah (peace and blessings be upon him) said: "When a man dies, his action discontinues from him except three things; namely, perpetual Sadaqah (charity), or the knowledge by which benefit is acquired, or a poor child who prays for him." (Narrated by Muslim, Abu Dawud, At-Tirmidhi and An-Nasa'i). All the above indicate that sense and motion come to an end when someone dies, his soul is in the Hand of Allah and his deeds are no longer in process, they neither increase nor decrease. All this shows that the deceased has no power to do any thing in relation to himself or others. If he (the deceased) can not move himself, then how can he control others? Allah, the Almighty says that all the souls are in His Hand, while the apostates say 'Souls are free to do whatever they like' {Say: Do you know better or does Allah?} (Surah Al-Baqarah: 140)

He (Sun') Allah Al-Hanafi) said: "As for their claim that the dead persons can perform some wondrous acts, this is also wrong, as the wondrous act is something Allah, the Almighty gives to some of His pious people in a way to honor them, as in the case of Maryam the daughter of 'Imran, Usaid ibn Hudayr and Abu Muslim Al-Kharwari.

As for their claim that these Ashya's refuge is sought in times of distress, this is even more famous and terrible than the former claim, since it confronts Allah Saying: {Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there an Ilaah (god) with Allah? Little is that you remember} (Surah An-Naml: 62) and, His Saying: {Say (O Muhammad): who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allah) only saves us from this (danger), we shall truly be grateful. Say (O Muhammad) Allah rescues you from this and from all (other) distresses and yet you worship others besides Allah} (Surah Al-An'âm: 63-64)

Allah (Glorified be He) states that He (Alone) can remove any harm and respond to those in distress. It is He (Alone) with Whom they seek refuge. He (Alone) is able to prevent any harm and bring about all good. He (Alone) can do all this. If He says so, then no one else, whether a king, a Prophet, a Wali, etc., has any sort of control over anything.

One should know that there is no contradiction between the Hadith mentioned earlier and the Words of Allah (Glorified be He) that read, *{The man of his (own) party asked him for help}* (Surah Al-Qasas: 13). This verse tells us that it is permissible to seek aid from one of Allah's creatures in those things which are within their power. Also, the Hadith does not prohibit that, but the Messenger of Allah (peace and blessings be upon him) forbade them, as he sought to guide them to that which is better – that is, to seek aid from Allah (Glorified be He), the Almighty, the All Powerful, for Allah says in His Glorious Qur'an, *{And when My slaves ask you (O Muhammad (peace and blessings be upon him)) concerning Me then (answer them) I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.}<sup>14</sup>* (Surah Al-Baqarah: 186)

He then said; "Their belief in the ability of these *Auliyā'* or Sheikhs in satisfying their needs as the Arab pagans and the ignorant Sufis used to invoke and seek their refuge, is strictly prohibited. Whoever thinks that there is other than Allah, i.e. a Prophet, Wali, a saint, etc., who

<sup>14</sup> Narrated Abu Hurairah (May Allah be pleased with him); Allah's Messenger (peace and blessings be upon him) said, "Allah said, 'I will declare war against him, who shows hostility to a peace-worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have imposed upon him, and My slave keeps on coming closer to Me through performing *Hanafī* (praying or doing extra deeds besides what is obligatory) till I love him. Then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grasps, and his leg with which he walks, and if he asks me, I will give him, and if he asks My Protection (Refuge), I will protect him, if I give him My Refuge, and I do not deserve to do anything as I deserve to take the end of the believer, for he hates death, and I hate to disappoint him'" (Sahih Al-Bukhari).

has any power to remove a distress, etc., then he has set up a partner with Allah since He (Allah Alone) is Able to do that or bring about my good

Allah (Glorified be He) says, *(And invoke not besides Allah any such that will neither profit you nor hurt you, but if (in case) you did so, you shall certainly be one of the Zalimun (polytheists and wrong-doers))* (Surah Yunus: 106) Ibn 'Abiyah said, "If the Prophet (peace and blessings be upon him) is the one who is addressed with this Divine Command, then other people deserve this warning more than him. Even though the Command here seems to be addressed to the Prophet (peace and blessings be upon him) only, it is directed to all his Ummah (nation or community).

Pertaining to this verse, Abu Ja'far ibn Abi Talib said, "Allah, the Almighty says, "O Muhammad! Don't invoke anyone besides your Rabb and Creator since no one will profit you in this life or in the Hereafter. Similarly, no one will hurt you in your religion or in your life, i.e., the idols. He (Glorified be He) orders His Prophet (peace and blessings be upon him) not to worship these idols, asking for their benefits or fearing their harm since they can neither profit nor harm. But if you do (worship them), you are then from the Zalimun (wrong-doers) i.e. the polytheists who wrong themselves by denouncing the Oneness of Allah (Glorified be He)."

In the same vein, there are many similar verses in the Glorious Qur'an, foremost among which are the following: Allah (Glorified be He) says: *(So invoke not with Allah another Rabb (god) for you should be among those who receive punishment)*. (Surah Ash-Shura: 213) and, *(And invoke not any other rab (god) along with Allah: La Ilaha illa Huwa (none has the right to be worshipped but He))* (Surah Al-Qasas: 88) and, *(That is because Allah - He is the Truth (the only True god of all that exists; Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bani (Falsification) - and verily Allah - He is the Most High, the Most Great)* (Surah Al-Hajj: 62) This is the Islamic Monothelism with which Allah sent His Messengers and revealed His Books, as He (the Almighty) says, *(And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from*

*ascribing partners to Him}, (Surah Al-Bayyinah 3) Worship here means all kinds of apparent and hidden religious practices. Ibn Jarir interpreted 'worship' as 'invocation,' which in fact is a sub-meaning of 'worship.' Whoever directs any of these acts of worship to a grave, or an idol, etc., then he takes it as a god and as a partner with Allah in His Deity that no one deserves but He. Who says, *(And whosoever invokes (or worships) Besides Allah, any other than (goal) of whom he has no proof, then His reckoning is only with his Lord. Surely! Al-Kafirun (the disbelievers in Allah and in the Oneness of Allah) polytheists, pagans and idolaters, will not be successful).* (Surah Al-Mu'minun: 117) This verse along with many others, prove that invoking others besides Allah is *Kufir* (disbelief and atheism), *Shirk* (polytheism) and going astray.*

Allah, the Almighty says in His Glorious Qur'an, *{And if Allah teaches you with hurt, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favor which He causes it reach whomever of His slaves He will}* (Surah Yunus: 107) He Alone, is able to vanquish, give, deny, hurt, and benefit, etc. Consequently, He Alone, deserves to be invoked and worshipped since worship should not be directed except to Him Who hurts and profits. No one can do this but Allah, the Almighty.

Allah, the Almighty says, *"Say: "Tell me then, the things that you invoke besides Allah - if Allah intended some harm for me, could they remove His harm? Or if He (Allah) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust."*} (Surah Az-Zurra: 38) and, He (Glorified be He) says, *{Whatever of mercy (i.e. of good), Allah may grant to mankind, none can withhold it and whatever He may withhold, can grant it thereafter. And He is the All-Mighty, the All-Wise}* (Surah Saba': 2) This is what Allah informs us about in His Book of His Oneness, Lordship and Divinity. However, the grave worshippers contradict, with their beliefs and practices all that which has come in the Glorious Qur'an and the Sunnah of Prophet Muhammad (peace and blessings be upon him).

Allah (Glorified be He) says, *{So seek your provision from Allah ( Alone) and worship Him ( Alone), and be grateful to Him. To Him*

*(Alone) you will be brought back}*. This verse means that goodness and righteousness can only be sought from Allah (Glorified be He), and from none other, and that He Alone is the One Who deserves our gratitude because all creatures will return to Him when they die; then they will be resurrected and they will receive the recompense of their deeds.

Allah, the Almighty says, *(And who is more astray than who calls on (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (ever) unaware of their calls (invocation) to them? And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping}* (Surah Al-Ahqaf: 5-6). Here, Allah, the Almighty denies that there is no more astray than he who invokes others besides Him (Glorified be He). He says, these false deities will not answer him till the Day of Resurrection. The verse addresses all those who invoke others besides Allah, as He (Allah) says, *(Say (O Muhammad): Call upon those besides Him - whom you pretend. They have neither the power to remove the adversity from you nor even to shift it from you to another person)*. (Surah Al-'Isra': 56) In this verse, Allah, the Almighty says that such false deities will not respond to you. They are even unaware of their supplicants. *(And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'an) when it reaches them: This is plain magic)* (Surah Al-Ahqaf: 7) The verse addresses all supplicants and deities besides Allah.

Concerning Allah's saying, *(And when mankind are gathered (on the Day of Resurrection) they (false deities) will become their enemies)*, Abu Ishaq bin Jurr said: "Allah, the Almighty says that when mankind are gathered on the Day of Resurrection, these false deities which they used to worship during their lifetime will be their enemies since they (polytheists) will deny their worshipping. Their deities were unaware of their worshipping since on Doomsday, these false deities will say: 'We neither asked them to worship us nor were aware of their worshipping. We seek Your refuge O Allah from them.' Allah, the Almighty says, *(And on the Day when He will gather them together and that which they worship besides Allah (idols, angels, pious men, saints), He will say: 'Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?' They will say: 'Glorified be You! It was not for us to take any Aduya'*

(Protectors and Helpers) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss)'. (Surah Al Furqan: 17-18)

Concerning Allah's saying, *{And on the Day when He will gather them and that which they worship besides Allah}*, Ibn Janz said, 'He means angels, humankind and Imaam.' He also added, on the authority of Mughad, "Iaa (Jesus), 'Umar (Exxx) and the angels."

Then he said: "Allah, the Almighty says that the angels and 'Iaa whom these polytheists used to worship besides Allah, will say, 'Glorified be You O Allah! We seek Your Refuge from what those polytheists attribute to You.' They will say: 'Glorified be You. It was not for us to take any Auliya' ', i.e. to be devoted to them; {You are our Protector, not they}. And, Allah (Glorified be He) says in His Glorious Qur'an, *{He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon: each runs its course for a term appointed. Such is Allah, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qamar (the thin membrane over the date-stone). If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad (peace and Blessings be upon Him)) like Him Who is the All-Knower (of everything)}*". (Surah Falaq: 13-14) and, *{Say (O Muhammad (peace and blessings be upon him)): Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying), If He (Allah) only saves us from this (danger), we shall truly be grateful}*. (Surah Al-An' am: 63) and, *{And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for a harm that touched him! Thus it is made fair-seeming to the Musrifun<sup>12</sup> that which they*

<sup>12</sup> Musrifun: Those who belied Allah and His Prophets, and transgressed Allah's laws by committing all kinds of crimes and sins.

*want to do}* (Sarah Yunus 12) and, *{And when We show favor to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications}*. (Sarah Fussilat 51) and, *{Man (the disbeliever) does not get tired of asking good things from Allah; but if an evil touches him, then he gives up all hope and is lost in despair}*. (Sarah Fussilat 49) and, *{Remember} when you sought help of your Lord and He answered you (saying): I will help you with a thousand of the angels each behind the other (following one another) in succession*. (Sarah Al-Anfal 9)

It is reported on the authority of Anas (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said: "Invocation is the essence of worship." Another Hadith says, "Invoke Allah and be sure of His answering you." And, "Whoever doesn't invoke Allah, He will be angry with him." And, "There is nothing more preferable to Allah than invocation." (Narrated by Ahmad, At-Tirmidhi, Ibn Majah, Ibn Hibban and Al-Hakim who graded it Authentic) Another Hadith states that "Invocation is the weapon of the believer, the pillar of religion and the light of the heavens and earth." (Narrated by Al-Hakim who graded it as Authentic) On the authority of Ibn 'Abbas (May Allah be pleased with them both), the Prophet (peace and blessings be upon him) said: "Call upon Allah for every thing, even for fixing your shoe if in case it is torn." And, "Invocation is the best form of worship. And, he (peace and blessings be upon him) recited, *{And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] if they will surely enter Hell in humiliation!"}*" (Sarah Ghafir 60) (Narrated by Ibn Al-Munqidh and Al-Hakim who graded it as Authentic) Similar verses and Hadiths related to 'invocation' of both types, i.e. request and demand, are uncountable in the Qur'an and the Prophetic Sunnah. Whoever denies considering request and demand as acts of worship, then he contradicts the texts, language and the opinions of the Ummah (nation or community) in both its generations: *Sa'iq* (ancestors) and *Khalq* (descendants).

Allah, the Almighty says, *{Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who*

*remove the evil, and makes you inheritors of the earth, generations after generations? Is there any slat (god) with Allah? Little is that you remember?*" (Surah An-Naml: 62) This verse shows that the Arab polytheists claim that no one responds to the distressed and removes the evil, but He (Allah) Alone. Thus Allah, the Almighty mentioned this to rebuke and blame them for associating partners with Him (Glorified be He). Thus, He says, *(Is there an slat (god) with Allah?) i.e. can do this? If their gods don't respond to them in time of distress, then they don't deserve to be associated as partners with Allah, Who (Alone) responds to the distressed and removes the evil.* This is the best interpretation of this verse and the verse that preceded it beginning with, *(Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any slat (god) with Allah? Nay, but they are a people who ascribe equals to Him. Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any slat (god) with Allah? Nay, but most of them know not?*" (Surah An-Naml: 61)" and the verse that follows it, that reads, *(Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any slat (god) with Allah? High Exalted is Allah above all that they associate as partners (to Him)? Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any slat (god) with Allah? Say: "Bring forth your proofs, if you are truthful".* (Surah An-Naml: 63-64) If one contemplates on these Qur'anic verses, he will notice that Allah, the Almighty blames the polytheists for not devoting their worship to Him (Alone); *(You (Alone) we worship, and You (Alone) we ask for help (for each and everything)).* (Surah Al-Fatiha: 5)

At-Tabarani narrated, "*During the lifetime of Prophet Muhammad (peace and blessings be upon him) there was a hypocrite who used to hurt the believers. Some of them (the believers) said: 'Let's go to Allah's Messenger (peace and blessings be upon him) to seek his refuge*

*from that hypocrite ! But, Allah's Messenger (peace and blessings be upon him) said: 'Do not seek my refuge, but seek Allah's Refuge.' " (At-Tabarani)*

At-Tabarani's full name was Imam Sulaiman Ibn Ahmad Ibn Ayyub Al-Lakhmi At-Tabarani. He narrated the Prophetic Hadith on the authority of An-Nasa'i, Ib'tisq Ibn Ibrahim Ad-Dini and many others. He died in 360 A.H. He narrated this Hadith on the authority of 'Ubaidah Ibn As-Samit (may Allah be pleased with him).

*"During the lifetime of Prophet Muhammad (peace and blessings be upon him) there was a hypocrite who used to hurt the believers." According to Ibn Abu Hatim, that hypocrite was 'Abdullah Ibn Ubayy.*

*'Some of them,' refers to the Prophet's Companions and it was Abu Bakr As-Siddiq in particular, who spoke.*

*'Let's go to Allah's Messenger (peace and blessings be upon him) to seek his refuge from that hypocrite,' as the Prophet (peace and blessings be upon him) could stop his evil*

*'Do not seek my refuge, but seek Allah's Refuge,' even though the Prophet (peace and blessings be upon him) was able to do so, he forbade them from seeking help from him and instead, he guided them towards that which was better for them - to seek aid from Allah (Glorified be He), to ask Him to alleviate their distress and protect them from their enemies in accordance with the dictates of Tawheed. To this effect, Allah (Glorified be He) orders His Prophet (peace and blessings be upon him) to say: *(It is not in my power to cause you harm, or to bring you to the Right Path.)* (Surah Al-Jinn: 21) and, *(Say (O Muhammad (peace and blessings be upon him)): "I possess no power over benefit or harm to myself except as Allah wills. If I had the knowledge of the Ghair (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.")* (Surah Al-Kafir: 158)*

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 15

Allah, the Almighty says, *{Do they attribute as partners to Allah those who created nothing but they themselves are created? No help can they give them, nor can they help themselves}.* (Al-A'raf, 191-192)

Allah, the Almighty says, *{If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad (peace and blessings be upon him)) like Him Who is the All-Knower (of everything)}* (Fatir, 14)

It has been narrated on the authority of Anas (May Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) had his front teeth damaged on the day of the Battle of Uhud, and got a wound on his head. He was wiping the blood (from his face) and was saying: 'How will these people attain salvation who have wounded their Prophet and broken his tooth while he called them towards God?' At this time, Allah, the Exalted and Glorious, revealed the Verse: *{Not for you (O Muhammad (peace and blessings be upon him)), but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zalimun (polytheists, disobedient, and wrong-doers)}*. (Al 'Imran, 128) (Sahih Muslim)

Narrated 'Abdullah ibn 'Umar (May Allah be pleased with both of them) that he heard Allah's Messenger (peace and blessings be upon him), when raising his head from bowing of the first Rak'ah of the Morning Prayer, saying, 'O Allah! Curse so-and-so and so-and-so,' after he had said: 'Allah hears him who sends his praises to Him Our Lord, all the Praises are for you!' So Allah revealed: *{Not for you (O Muhammad (peace and blessings be upon him)), but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zalimun (polytheists, disobedient, and wrong-doers)}*. (Al 'Imran, 128) (Sahih Al-Bukhari)

In another narration: "Allah's Messenger (peace and blessings be upon him) used to invoke evil upon Saifus Ibn Umariyah, Salatil Ibn 'Amr and Al-Harith Ibn Hisham. So the Verse was revealed. (Not for you (O Muhammad (peace and blessings be upon him), but for Allah) is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the Zalimun (polytheists, disobedients, and wrong-doers)) (Al 'Imran, 128)" (Sahih Al-Bukhari)

Narrated Abu Hurairah (May Allah be pleased with him). "When Allah revealed the verse: (Warn your nearest kinsmen). Allah's Messenger (peace and blessings be upon him) got up and said: 'O people of Quraish (or said similar words)! Buy (i.e. save) yourselves (from the Hell fire) or I cannot save you from Allah's Punishment; O Banu 'Abd Manaf! I cannot save you from Allah's Punishment; O Saifiyah, the aunt of Allah's Messenger! I cannot save you from Allah's Punishment; O Fatimah bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment." (Sahih Al-Bukhari)

#### FURTHER ISSUES:

1. Explanation of the two Qur'aanic verses.
2. The story of Uhud
3. Imprecation by the master of the Messengers while the masters of Auliya' say 'Amen' behind him in Prayers.
4. Disbelievers are those being cursed
5. They have done offences that most other disbelievers dare not, i.e. wounding the Prophet's head and the attempt to assassinate him in addition to tearing the limbs and the other parts of the bodies of dead Muslims though they were their cousins.
6. Allah's saying (*Whether He turns in mercy to (pardon) them or punishes them*). He actually pardoned them so they declared their Islam.
7. Imprecation in time of calamities.
8. Naming those being cursed in Prayers, by their names and their 'fathers'.

- 9 Cursing by name in imprecation.
- 10 His (the Prophet's) story when the following verse was revealed, (*Warn your nearest kinsmen*)
- 11 The Prophet (peace and blessings be upon him) was accused of being lunatic because of what he has done. Similarly, the same accusation is waiting for any Muslim who dares to do what the Prophet (peace and blessings be upon him) has done.
12. The Prophet's saying to the farthest and the nearest, "*I cannot save you from Allah's Punishment*", till he (peace and blessings be upon him) said: "*O Farwah Baru Muhammed! I cannot save you from Allah's Punishment!*". If he, the Master of all Messengers declares that he can not save the Lady of Al-'Arafah and we believe in his authenticity, then we will feel the importance of monotheism and the loneliness of the religion through having a quick look at the hearts of the most distinguished people nowadays.

\* \* \* \* \*

Allah, the Almighty says, *{Do they attribute as partners to Allah those who created nothing but they themselves are created? No help can they give them, nor can they help themselves}*. (Al-A'raf, 191-192)

Allah (Glorified be He) says, *{Do they associate}*, i.e. in worship. The commentator of the Glorious Qur'an said: "In this verse, Allah, the Almighty rebukes and blames the polytheists because they worship besides Him, other creatures who are unable to create any thing. Instead, they are themselves created by Him (Glorified be He). Verily, a creature can not share the Creator in terms of worship that which they were (creatures) originally created for. He (Glorified be He) also shows how they are unable to assist others nor can they help themselves. How dare they (the polytheists) take as partners with Allah those who are unable to help their worshippers or even themselves!" This is a clear-cut proof of the falsehood of what they used to worship besides Allah. This conclusion applies to every creature even angels, prophets and pious men. It was of the noblest creature, Muhammad (peace and blessings be upon him), to seek Allah's Refuge from the polytheists saying, "*O Allah! You are my refuge and supporter. With Your Will (Might) I attack and fight.*" This is similar to Allah's saying, *{Yet they*

*have taken besides Him other alrah (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead]. (Surah Al-Furqan: 3) and, {Say (O Muhammad) I possess no power of benefit or harm to myself except as Allah wills. If I had the Knowledge of the Ghayb (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me I am but a warner, and a bringer of glad tidings unto people who believe} (Surah Al-A'raf: 188) and, {Say: It is not in my power to cause you harm or to bring you to the Right. Say (O Muhammad): None can protect me from Allah's Punishment (if I were to disobey Him). Nor can I find refuge except in Him. (Mine is) but conveyance (of the truth) from Allah and His Messages (of Islamic Monotheism)} (Surah Al-Jinn: 21-23)*

These verses are sufficient proof of the falsehood of invoking others besides Allah whatever or whoever they are. They can not be Prophets or pious men since Allah the Almighty honored them by helping them to devote their worship to Him and accept Him as their Lord. The following verse addresses all people and warns them against Shirk (polytheism). Allah (Glorified be He) says, {And invoke not any other Ilaah (god) alone with Allah: La Ilaaha illa Huwa (none has the right to be worshipped but He). Everything will perish save His Face. His is the Decision, and to Him you (all) shall be returned} (Surah Al-Qasas: 88) and, {The Command for the Judgment is for none but Allah. He has commanded that you worship none but Him}. (Surah Yusuf: 40) Allah, the Almighty commands His slaves, Prophets, and faithful believers to devote their worship to Him Alone, and warns them against worshipping others with Him. This is His Religion with which He has sent His Messenger and revealed His Book. He approved Islam as the religion of His slaves. On the authority of Abu Hurairah (may Allah be pleased with him) "One day while the Prophet (peace and blessings be upon him) was sitting in the company of some people, (The angel) Gabriel came and asked, 'What is Faith?' Allah's Messenger replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Messengers, and to believe in Resurrection.' Then he further asked, 'What is Islam?' Allah's Messenger replied, 'To worship Allah Alone and none else, to offer prayers perfectly, to pay the compulsory

charity (*Zakah*), and to observe fasts during the month of *Ramadan*. Then he further asked, "What is *Ihsan* (perfection)?" Allah's Messenger replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's Messenger replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents: (a) When a slave (lady) gives birth to her master. (b) When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things, which nobody knows except Allah. The Prophet then recited: [Verily, with Allah (Alone) is the knowledge of the Hour...]. (Surah *Laylana*, 34) Then that man (Gabriel) left and the Prophet asked his companions to call him back, but they could not see him. Then the Prophet said, "That was Gabriel who came to teach the people their religion." Abu 'Abdullah said: "He (the Prophet) considered all that as a part of *Faith*."<sup>12</sup> (Narrated by Al-Bukhari)

Allah, the Almighty says, (And those, whom you invoke or call upon instead of Him, own not even a *Qinair* (the thin membrane over the date-stone); if you invoke (or call upon) them, they hear not your call; and if (in case) they were to, they could not grant it (your request) to you. And on the Day of Resurrection they will disown your worshipping them. And none can inform you (O Muhammad) like Him Who is the All-Knower (of everything)). (Surah *Fatir*, 13-14) Allah, the Almighty informs us of the state of the false deities besides Him, whether angels, Prophets, idols etc., in a way that shows their inability and weakness. They lack all the qualifications of the one who deserves to be invoked, i.e. the ability to hear and respond to invocations. Whoever lacks any of these qualifications, doesn't deserve to be invoked, if so, what will be the case if he lacks them all? Allah (Glorified be He) informs us that they *own not even a Qinair*, Ibn 'Abbas, Mujahid 'Ikrimah, 'Abi', Al-Hassan and Qatadah said: "The *Qur'an* is the thin membrane over the date-stone." Allah, the Almighty says, (And they worship others besides Allah - such as do not and can not own any provision for them in the heavens or the earth). (Surah *An-Nahl*, 73) and, (Say (O Muhammad to polytheists, pagans): Call upon those whom you assert (to be associate gods) besides Allah. They possess not even an atom's (or a small ant's) weight either in the

*heavens or on the earth, nor have they any share in either, nor there it for him any supporter from among them. Intercession with Him profits not except for him whom He permits.* (Surah Saba' 22:23) He (Allah (Glorified be He)) denies their ability to hear their invocations. He says, *(If you invoke (or call upon) them, they hear not your call)*, this is because they are either dead or unaware, involved in what they were created for, and obedient to what Allah commands, like the angels. Then, He (Glorified be He) says, *(And if (in case) they were to hear, they could not grant it (your request) to you)*, since they can not do that, for Allah, the Almighty hasn't permitted any of His slaves to invoke any false deities whether directly or through mediators as was mentioned before. Allah (Glorified be He) says, *(And on the Day of Resurrection they will disown your worshipping them)*, this shows that invoking others besides Allah is Shirk (polytheism). Allah, the Almighty says, *(And they have taken (for worship) alithah (gods) besides Allah, that they might give them honor, power and glory (and also protect them from Allah's punishment).* Nay, but they (the so-called gods) will deny their worship of them and become opponents to them *(on the Day of Resurrection)* (Surah Maryam 81-82) and, *(And on the Day of Resurrection they will disown your worshipping them)* Ibn Kathir said, "They disown them." Allah (Glorified be He) says, *(And who is more astray than one who calls on (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?) And when mankind are gathered *(on the Day of Resurrection)*, they (false deities) will become their enemies and will deny their worshippers* (Surah Al-Alaqi 5-6)

Allah, the Almighty says, *(And none can inform you (O Muhammad) like Him Who is the All-Knower (of everything))*, i.e. none can inform you of the consequences but the All-Knower. Qatibah said: "Here, Allah means Himself. He no doubt tells the truth."

The polytheists did not submit to what the All-Knower had informed them of their false deities. So they said, "They (false deities) possess, bear, answer and mediate for those who invoke them." They did not even take any notice of what the All-Knower informed them, which was that every false deity will be an enemy to their worshippers and disown them on the Day of Resurrection. Allah, the Almighty, says, *(And the Day wherein We shall gather them all together, then*

*We shall say to those who did set partners in worship with Us: Stop at your place! You and your partners (whom you had worshipped in the worldly life); then We shall separate them and their (Allah's so-called) partners shall say: It was not us that you used to worship. So sufficient is Allah as a witness between us and you that we indeed knew nothing of your worship of us. There! Every person will know (exactly) what he had earned before and they will be brought back to Allah, their righteous Rabb (Lord), and their invented false deities will vanish from them.* (Surah Yunus: 28-30) Narrated Ibn Jarr on the authority of Ibn Juraij who said that Maymud said "Allah, the Almighty says, *{We indeed know nothing of your worship of us}*", he said: "This would be said by all the false deities that were worshipped besides Allah." Indeed, the intelligent person is he who responds to such Qur'anic verses, which are sufficient evidence and rightful light, armed with Faith, submission to Allah and implementation of His Commands. He frees his deeds from anything besides Allah; those who cannot profit nor protect themselves, not to mention others.

It has been narrated on the authority of Anas (May Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) had his front teeth damaged on the day of the Battle of Uhud, and received a wound on his head. He was wiping the blood (from his face) and was saying: "How well these people aware salvation who have wounded their Prophet and broken his teeth while he called them towards Allah!" At this time, Allah, the Exalted and Glorious, revealed the Verse: *{Not for you (O Muhammad (peace and blessings be upon him), But for Allah) is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the Zalimun (polytheists, disobedients, and wrong-doers)}*. (Surah Al 'Ankabut, 136) (Sahih Muslim)

Ibn Hisham reported from Abu Sa'id Al-Khudri (may Allah be pleased with him) that 'Utbah ibn Abu Waqqas was the one who broke the Prophet's (peace and blessings be upon him) front teeth and wounded his upper lip, and, that Abdurrahman ibn Shubayr Az-Zuhri caused his honorable face to bleed, and Abdurrahman ibn Qunayn injured his cheeks. Also, Malik ibn Siwan sucked some of the Prophet's (peace and blessings be upon him) blood that covered his face and swallowed it. The Prophet (peace and blessings be upon him) said to him: "The Fire

*will never touch you."*

An-Nawawi said: "This indicates that the Prophets (Peace be upon them) were exposed to bodily illnesses and afflictions in order to receive their greatest reward and to inform their nations of what happened to them in order that their followers stay on the path of right, and be more patient."

Al-Qaz said: "This is to learn that they are mere human beings, who are subject to afflictions. Their bodies can be also exposed to the illnesses that befall human bodies to be sure that they are creatures, and people may be misled by their miracles or Satan may seduce the ignorant people as he has done with the Christians and others in their exaggeration in matters of religion and worship."

The phrase, '*On the day of the Battle of Uhud,*' refers to a mountain that is located to the east of Al-Madina. The Prophet (peace and blessings be upon him) said; "*Uhud is a mountain that loves us and we love it.*" It is a well known mountain that was the site of the famous battle, so it (the battle) was named after it (the mountain of Uhud).

The words, '*How will these people attain salvation who have wounded their Prophet?*' Muslim added: "*They broke his front teeth and caused his face to bleed.*"

"*At that time, Allah the Exalted and Glorious, revealed the verse, (Not for you (O Muhammad) but for Allah is the Decision)*" Concerning this, Ibn 'Attiyah said: "It seems that the Prophet (peace and blessings be upon him) became despondent of the prospect of their accepting Islam because of this outrage against the personage of Allah's chosen Messenger and the entity, which they showed him. Then Allah (Glorified be He) revealed this verse, (*Not for you (O Muhammad) but for Allah is the Decision*). And so it became clear to him the path that he must follow and that the forgiveness or punishment of these polytheists, rests with Allah (Glorified be He) Alone and with no other."

Ibn Ishaq said: "*(Not for you (O Muhammad) but for Allah is the Decision)*, concerns Allah's slaves, except what He commanded you to do with them."

Narrated 'Abdullah ibn 'Umar (May Allah be pleased with both of them) that he heard Allah's Messenger (peace and blessings be upon him), when raising his head from bowing during the first Rak'ah of the Morning Prayer, saying: 'O Allah! Curse so-and-so and so-and-so,' after he had said: 'Allah hears him who sends his praises to Him. Our Lord, all the Praises are for you!' So Allah revealed: (Not for you (O Muhammad (peace and blessings be upon him), but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zalimun (polytheists, disobedients, and wrong-doers)). (Surah Al 'Imran: 128)" (Sahih Al-Bukhari)

In another narration, Allah's Messenger (peace and blessings be upon him) used to invoke evil upon Sa'far ibn Umayyah, Sahl ibn 'Aamr and Al-Harith ibn Hisham. So the Verse was revealed: (Not for you (O Muhammad (peace and blessings be upon him), but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zalimun (polytheists, disobedients, and wrong-doers)). (Surah Al 'Imran, 128)" (Sahih Al-Bukhari)

'Abdullah ibn 'Umar, i.e. Ibn Al-Khattab, was one of the greatest Companions of Prophet Muhammad (peace and blessings be upon him). He died in 73 A.H.

The words, 'that he heard Allah's Messenger (peace and blessings be upon him), when raising his head from bowing during the first Rak'ah of the Morning Prayer, saying, 'this was after he has been wounded on the day of the Battle of Uhud'

The phrase, 'O Allah! Curse so-and-so and so-and-so,' he meant Sa'far ibn Umayyah, Sahl ibn 'Aamr and Al-Harith ibn Hisham.

This Hadith proves the permissibility of invoking evil on the polytheists by name in Prayers. Such imprecation does not turn one's Prayers null and void or invalid.

The words, 'After he had said: 'Allah hears him who sends his praises to Him,' Abu Al-Sa'dat said: "This indicates Allah's satisfaction with these praises and His acceptance of them."

The words, 'Our Lord! All the Praises are for You,' Ibn Daqiq Al-

"had said 'It means Our Lord! Accept our prayers and we praise You (for every thing)."

In another narration, Allah's Messenger (peace and blessings be upon him) used to invoke evil upon Safwan Ibn Umayyah, Suhail Ibn 'Amr and Al Hanth Ibn Hisham,\* because they were the leaders of the polytheists on the Day of Uhud, along with Sufyan Ibn Harb. However, Allah (Glorified be He) did not respond to His Messenger's invocations, and instead, He revealed, *{Not for you (O Muhammad) but for Allah is the Decision, whether He turns in mercy to (pardon) them or punishes them}*. Indeed, He pardoned them so they declared their Islam and became good believers. This situation shows the connotation of the Shukurah, "La ilaha illa Allah" (None has the right to be worshipped but Allah) Who has the Decision, guides whomever He wishes, with His Grace and Mercy and misguides Whomever He wishes with His Justice and Wisdom.

All these are proofs of the falsehood committed by the grave worshippers, who believe in the *Ashya'* and pious believers, as their false deities. They think they can profit whoever invokes them, and protect whoever seeks their refuge. Glorified be He, Who misguides them and turned them away from comprehending His Book. This is His Justice. Exalted be He, Who intervenes between one and his heart and makes it inaccessible to him. All the Might and Power are for Allah Alone.

Abu Hurayrah (May Allah be pleased with him) narrated: "When Allah revealed the verse (Were your nearer kinmen), Allah's Messenger (peace and blessings be upon him) got up and said: 'O people of Quraish (or said similar words)! But (i.e save) yourselves (from the Hellfire) as I cannot save you from Allah's Punishment; O Ban Abd Sharr! I cannot save you from Allah's Punishment; O Safiyah, the aunt of Allah's Messenger! I cannot save you from Allah's Punishment; O Fatimah Bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment" (Sahih Al-Bukhari).

The words, "Narrated Abu Hurayrah," refers to 'Abdur Rahman ibn Sakhr. He belonged to the tribe of Banu and was one of the most notable Companions of Prophet Muhammad (peace and blessings be

upon him). He transmitted from the Prophet (peace and blessings be upon him) more Hadiths than any other narrator. He died in 58 or 59 A.H. at the age of 78.

The phrase, '*When Allah revealed the verse, {Warn your nearest kinsmen},*' it means a man's kinsmen, who are his nearest relatives by his forefathers or his tribe since they, most of all deserve his kindness and religious, as well as worldly benevolence. Allah, the Almighty says, (*O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones!*) (Surah Al-Tahrim: 6) He (Allah, the Almighty) ordered His Prophet to warn publicly as He says, (*In order that you may warn a people whose forefathers were not warned, so they are heedless!*) (Surah Ya Sin 6) and, (*And warn (O Muhammad!) mankind of the Day when the torment will come unto them!*) (Surah Ibrahim: 44)

The words, '*Say (i.e., serve) yourselves,*' i.e. through admitting Allah's Oneness, devoting your worship to Him Who has no partner, obeying His Commands and avoiding His prohibitions. This indeed saves from Allah's Punishment regardless of lineage or family status since these are weightless in the Sight of the Greatest Lord (Allah, Glorified be He).

The phrase, '*I can not save you from Allah's Punishment,*' refutes the claim of those who approach the Prophets and the pious believers in order to intercede for them to profit or protect them from certain harm, since this is nothing but *Shirk*, (polytheism) which Allah, the Almighty prohibited and asked His Prophet (peace and blessings be upon him) to warn against. He (the Almighty) says about the polytheists, (*And there who take Andhya* (protectors, helpers, lords, gods) *besides Him (say): We worship them only that they may bring us near to Allah!*) (Surah Az Zumer: 3) and, (*These are our intercessors with Allah!*) (Surah Yunus: 18) Thus Allah has refuted this and freed Himself from this *Shirk* (polytheism). In *Sahih Al-Bukhari* it is narrated as follows, "*O Slave 'Abd Musay! I can not save you from Allah's Punishment!*"

*'O Patron of Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment.'* Here the Prophet (peace and blessings be upon him) shows that only Faith and good deeds can

save one from Allah's Punishment

A slave must not be asked for anything except what he is able to do from worldly affairs. As for mercy, forgiveness, salvation from Hell, etc. that must not be asked for but from Allah (Glorified be He). It is illegal to ask others besides Him. One can not obtain what Allah grants except through monotheism and venerating what He has ordained for His slaves. If the Prophet's daughter, uncle, aunt and kinsmen could not obtain what they wanted except through the above, then what about others?

One should consider what actually happens nowadays from many people, who seek refuge with the dead and try to approach them to fulfill their desires and express their fears to them, while they are unable to harm or profit themselves, nor to mention others. Indeed, this should be recognized as groundless innovations. As, *{They took the Shayatin (devils) as Aalibya' (protectors and helpers) instead of Allah, and think that they are guided}*. (Surah Al-A'raf, 30) The Shaytan (devil) presents Shirk (polytheism) to them in the form of affection for pious believers, while they themselves (the pious believers) seek Allah's Refuge from Shirk (polytheism) in this life and on the Day of Resurrection. No doubt their affection for those pious believers can be realized through following their religion and obedience to Allah, the Lord of the 'Alamain, but not through ascribing partners to Allah, whom they love in the same way that they love Allah (Glorified be He). Such behavior is nothing but polytheism and enmity towards Allah, His Messengers and His pious slaves. Allah, the Almighty says, *{And (remember) when Allah will say (on the Day of Resurrection): "O 'Iba (Jesus), son of Maryam (Mary)! Did you say unto men: "Worship me and my mother as two gods besides Allah?" He will say: Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen)."} "Never did I say to them aught except what You (Allah) did command me to say: "Worship Allah, my Lord and your Lord." And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole*

world)). (Surah Al-Mâ'idah, 116-117)

To conclude, all these Qur'anic verses and Hadiths prove that the Prophets, by themselves can neither benefit nor harm any person, so what then is the case with the common people? Also, they prove that bringing benefit or harm is the special prerogative of Allah (Glorified be He), Alone and therefore seeking them from other than Him is an act of Shirk. Also, there is no contradiction between the Hadiths of this Chapter and the Hadiths, which confirm the Prophet's intercession, because the latter informs us that he will intercede for the believer after Allah (Glorified be He) allows him to do so, while the former Hadith rejects the idea that he can save us himself alone.<sup>24</sup>

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<sup>24</sup>Elaborated with slight modifications, from *Kashf Al-Tashdid Explained*, by Sanchi Sharif.

In the Name of Allah, the Most Gracious, the Most Merciful

Chapter 16

Allah, the Almighty says. (*Inunction with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say: 'What is it that your Lord has said?' They say: 'The truth.' And He is the Most High, the Most Great*) (Saba', 23)

Narrated Abu Hurarah (May Allah be pleased with him): The Prophet (peace and blessings be upon him) said: "When Allah ordains something on the Heaven, the angels bear with their wings in obedience to His Statement which sounds like that of a chain dragged over a rock. His Statement (So much so that when fear is banished from their (angels') hearts, they (angels) say: 'What is it that your Lord has said?') They say: 'The truth.' And He is the Most High, the Most Great". (Saba', 23) The devils listen stealthily to such a matter, the devils are one above the other, they distort it and then throw it to the one (devil) beneath, and so on till it comes down to the magician or the soothsayer. The shooting star may hit him before he delivers it, or may he deliver it before getting hit by it. The latter (magician or soothsayer) would add to it one-hundred lies of their own. They say: Did he not say on such and such day so and so? And the people find him to be telling the 'truth' because of that word that was snatched from the Heavens." (An Authentic Hadith)

Narrated An-Nawwas ibn Sam'i an (May Allah be pleased with him) Allah's Messenger (peace and blessings be upon him) to have said: "When Allah the Almighty intends to reveal a Command, He Speaks with Inspiration. The heavens thus vehemently shake for fear of Allah the Almighty. When the dwellers of heaven hear about this, they get struck and prostrate themselves to the ground. The first one amongst them to raise up his head is Jibril (Gabriel (peace and blessings be upon him)). Then, Allah the Almighty Speaks to him with what He wants. Then, Gabriel passes by the angels, and when he passes by any of the heavens, the dwelling angels there ask him: 'O Gabriel! What is it that your Lord has said?' He replies: 'The truth.' And He is the Most

*High, the Most Great). They (the angels) repeat what Gabriel has said. Then, Gabriel ends with the aspiration to what he has been ordered by Allah the Almighty "*

#### FURTHER ISSUES:

1. Explanation of the Qur'anic verse
2. A proof of the falsehood of Shirk (polytheism) especially concerning pious believers. It is the verse that uprooted the malicious tree of polytheism
3. Explanation of the verse, *{They say: The truth, And He is the Most High, the Most Great}*.
4. The reason behind their question.
5. Gabriel answers them saying, "He said so and so"
6. The first one to raise up his head will be Gabriel.
7. Gabriel answers all the dwellers of the heavens because they ask him.
8. Fainting befalls all dwellers of the heavens.
9. The heavens shake for fear of Allah's Words
10. Gabriel is the one who delivers the Inspiration or Revelation to whom Allah commands,
11. The devils listen stealthily to heaven.
12. How some devils stand one above the other
13. Sending shooting stars.
14. Sometimes a devil is sent before he delivers his message and sometimes he whispers it to his human collaborator before he is caught.
15. The soothsayer may sometimes say something true.
16. He adds to it one hundred lies of his own.
17. People don't believe his lie but for the word which is snatched from the heaven
18. People are inclined to falsehood. How can they stick to one true

- piece of information and not pay any attention to the one hundred best?
19. The devils and soothsayers snatch Allah's Word from one another, memorize it and take it as a proof.
  20. Proving the existence of Allah's Attributes in contrast to Al-Ash'aryyah who deny them
  21. This fear and fainting result from the fear of Allah the Almighty
  22. The angels prostrate themselves on the ground to Allah

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Allah, the Almighty says, *{So much so that when fear is banished from their (angels) hearts, they (angels) say: What is it that your Lord has said? They say: 'The truth. And He is the Most High the Most Great'}*. (*Surat Sabr*, 23)

Allah (Glorified be He) says, *{So much so that when fear is banished from their (angels) hearts}*, i.e. they have no more fear. This is the opinion of Ibn 'Abbas, Ibn 'Umar, Abu 'Abdur Rahman As-Salami, Ash-Shi'bi, Al-Hasan and others.

Ibn Jarrir said: "Some people say: Those from whose hearts fear is banished are the angels. They recover from a fainting spell, which befalls them when they hear Allah's Revelation."

Ibn 'Atiyah said: "There is something literally missing in the previous statement but it is indicated by the context. It seems as if Allah says: 'They are not intercessors as you claim; instead, they are Muslim slaves devoted to Allah forever till fear is banished from their hearts.'" Ibn Jarir and others chose and maintained this view.

*(They (angels) say: What is it that your Lord has said?)*, they did not say: 'What did our Lord create?' If Allah's Words were created, they would have said: 'What did He create?' (Explanation of *Sa'man ibn Maysil*)

Similar to this is the Hadith that reads, "What and our Lord say O Gabriel?" There are many similar verses and Hadiths in the Qur'an and

the Prophetic Sunnah as well.

*(They say: The Truth),* i.e. Allah has said the truth. That is when they hear Allah's Words, they become affected. When their senses are restored, they wonder: 'What did your Lord say?' They answer: 'He said the Truth.'

*(And He is the Most High, the Most Great)*, meaning that He is of Great Position, Power and Being. He is the Most Supreme in all respects. When 'Abdullah ibn Al-Mubarak was asked: 'How can we recognize our Lord?' He answered: 'He is on His Throne Distinct from His Creation.' This answer is based on the Qur'anic verse: *{The Most Gracious (Allah) rose over the Mighty Throne (in a manner that suits His Majesty)}*. (Surah Ta-Ha: 20) and, *{Then He rose over the Throne (in a manner that suits His Majesty)}*. (Surah Al-Furqan: 25) This is added to other verses of the Glorious Qur'an.

*(The Most Great)*, i.e. no one else is greater than Allah (Glorified be He).

Narrated Abu Hurayrah (May Allah be pleased with him): 'The Prophet (peace and blessings be upon him) said: 'When Allah ordains something in the Heaven, the angels beat with their wings in obedience to His Statement, which sounds like that of a chain dragged over a rock. His Statement: {So much so that when fear is banished from their (angels') hearts, they (angels) say: 'What is it that your Lord has said?'} They say: 'The truth.' And *He is the Most High, the Most Great*'. (Surah Sabr: 23) The devils were suddenly to such auster, the devils are one above the other, they distort it and then throw it up the one (devily) beneath, and so on till it comes down to the magician or the soothsayer. The shooting star may hit him before he delivers it, or may be driven off before getting hit by it. The latter (magician or soothsayer) would add to it one-hundred lies of their own. They say: 'Did he not say on such and such day so and so?' And the people find him to be telling the 'truth' because of that word that was snatched from the Heavens." (An Authentic Hadith, which is transmitted in the Sahih of Al-Bukhari.)

'When Allah ordains something on the Heaven,' i.e. when He

(Glorified be He) inspires or reveals His Command to Gabriel as indicated in the following Hadith. Narrated Sa' id ibn Mansur, Abu Dawud and Ibn Jarir on the authority of Ibn Mas'ud (may Allah be pleased with him), "When Allah ordains something by Inspiration, the dwellers of the Heavens hear a sound like that of a chain dragged over a stone."

Narrated Ibn Abu Hatim and Ibn Mardawah on the authority of Ibn 'Abbas (peace and blessings be upon him) said: "When Allah the Omnipotent inspired His Messenger Muhammad (peace and blessings be upon him), He summoned the Angel Messenger (Gabriel) to send him with the Inspiration. The angels heard the Voice of the Omnipotent Speaking with Inspiration, so they got struck. When they restored their senses, they asked about what Allah had said. They answered: 'He told the Truth, so they learnt that Allah says nothing but the Truth.'

"The angels beat with their wings in obedience to His Statement," i.e. to the statement of Allah, the Almighty

"Which sounds like that of a chain dragged over a stone," meaning that it is like the sound of a chain dragged over a soft stone.

"So much so that," i.e. this statement frightens the angels. Narrated Ibn Mardawah on the authority of Ibn 'Abbas (peace and blessings be upon him) who said: "As soon as the dwellers of the Heavens hear His Command, they get struck." Narrated Abu Dawud and others: "When Allah Speaks with Inspiration, the dwellers of the lower heaven hear a sound like that of the sound of a chain dragged on a stone that they get struck till Gabriel reaches them" (Narrated by Abu Dawud)

"They (angels) say: 'What is it that your Lord has said?' They said 'Allah said the truth,'<sup>12</sup> so, they learnt that Allah says nothing but the Truth.

"The devils listen greedily to such a matter," i.e. they hear the Word that Allah ordains. In Sahih Al-Bukhari, narrated 'A'ishah (may Allah be pleased with her) in a Marfu' form: "I heard Allah's Messenger (peace and blessings be upon him) saying, 'The angels

<sup>12</sup> Traceable [Marfi'] Hadith. A word, deed, approval, or sentence traced directly back to the Prophet (peace and blessings be upon him) with a connected or disconnected Chain of transmission.

*descend, the clouds and ascent thus or that manner decreed in the Heaven. The devils listen stealthily to such a matter, come down to inquire the soothsayers with it, and the latter would add to it one-hundred lies of their own."*

'The devils are one above the other.' Sufyan described the devils being one above the other using his palm. Sufyan is Ibn 'Uyaynah Abu Muhsin Al-Hilah Al-Kuhi Al-Makki. He was a trustworthy narrator, jurist and a man of knowledge. He died in 198 A.H. at the age of 91.

'They hear it and then throw it to the one (devil) beneath,' i.e. the one at the top hears the Command and throws it to the one beneath him, and so on till it comes down to the magician or the soothsayer.

'The shooting star may hit him before he delivers it,' meaning that the shooting star, which is used for hitting devils may reach the devil before he delivers the stolen affair. This indicates that shooting stars were used to hit devils even before the Messenger's (peace and blessings be upon him) advent. Narrated Imam Muslim from 'Abdullah ibn 'Abbas (May Allah be pleased with him), who reported: "A person from the Ansar who was amongst the Companions of Allah's Messenger (peace and blessings be upon him) reported to me: 'As we were sitting during the night with Allah's Messenger (peace and blessings be upon him), a meteor that gave a dazzling light Allah's Messenger (peace and blessings be upon him) said: 'What did you say in the Pre-Islamic days when there was such a shot (of meteor)?' They replied: 'Allah and His Messenger know best (the actual position), but we, however, used to say that that very night a great man had been born and a great man had died.' Whereupon Allah's Messenger (peace and blessings be upon him) said: '(These meteors) are shot neither at the death of anyone, nor on the birth of anyone. Allah, the Exalted and Glorious, issues a Command when He decides to do a thing. Then (the Angels) supporting the Throne sing His glory, then sing the dwellers of Heaven who are near to them until this glory of Allah reaches them who are in the Heaven of this world. Then those who are near the Supporters of the Throne are these Supporters of the Throne: 'What has your Lord said?' And they accordingly inform them what He says. Then the dwellers of Heaven seek information from them until this information reaches the Heaven of

*the world. In this process of transmission (he has snatched) what he manages to overhear and he carries it to his friends. And when the Angels see the Jinn, they attack them with meteors. If they narrate only that which they manage to snatch that is correct, but they alloy it with lies and make additions to it."* (Sahih Muslim)

'The latter would add to it one hundred lies of their own,' i.e. the soothsayer or the magician.

This indicates how people are inclined to falsehood; how they believe the soothsayer for only one true piece of information while paying no attention to a hundred lies.

It also indicates that a rumor must not necessarily be true, because it contains one true piece of information. Wrong doers often mix truth with falsehood to make people accept the falsehood. Allah (Glorified be He) says, *{And mix not truth with falsehood, nor exceed the truth while you know}*. (Surah Al-Baqarah: 42)

In such Hadiths and in what will come later, there is evidence of the Supremacy of Allah, the Almighty over His creatures; He is Able to Speak if He wishes using words that the angels can hear. This is the opinion maintained by all the followers of the Prophetic Sunnah, the pious predecessors and their descendants. This indeed contradicts what Al-Ash'ariyyah, Al-Jahmuwyah and Al-Mutazilah believe in this respect. So, one should be warned against being deceived by what the callers for *Tu'tif* (a theological concept denying Allah of all Divine Attributes) which is done to make their claims sound reasonable: Allah is our Refuge and the Best of all helpers!

An-Nawawi Ibn Sam'an (May Allah be pleased with him) narrated that Allah's Messenger (peace and blessings be upon him) said: "When Allah, the Almighty intends to reveal a Command, He Speaks with Inspiration. The heavens thus reverently shake for fear of Allah, the Almighty. When the dwellers of heaven hear about this, they get struck and prostrate themselves to the ground. The first one amongst them to raise up his head is Abra' (Gabriel (peace and blessings be upon him)). Then Allah, the Almighty Speaks to him with what He wants. Then, Gabriel passes by the angels, and when he passes by any of the heavens, the angels dwelling there ask him: 'O Gabriel! What is

*it that your Lord has said?" He replies: "The truth." And He is the Most High, the Most Great). They (the angels) repeat what Gabriel has said. Then, Gabriel ends with the expression in what he has been ordered by Allah, the Almighty." (Narrated by Ibn Abu Hatim)*

An-Nawwas Ibn Sam'an Ibn Khalid Al-Kalbi, was said to be a Companion of Prophet Muhammad (peace and blessings be upon him). It was also said that his Father was a Companion.

*"When Allah, the Almighty intends to reveal a Command...etc,"* this indicates that Allah Speaks with Inspiration. This was taken as evidence by the Sunnis to refute the claims of those who deny it. Allah is Able to Speak if He wills..

*'The heavens thus vehemently shake for fear,'* meaning that the heavens shake for fear of His Command. This indicates that the heavens can hear Allah's Speech. Narrated Ibn Abu Hatim on the authority of 'Ibn 'Umar who said: *"When Allah, the Almighty intends to reveal a Command, He Speaks. As a result, the heavens, the earth and the mountains shake for fear and all angels get struck and prostrate themselves to the ground."*

*'For fear of Allah, the Almighty,'* this indicates that the heavens fear Allah due to their feelings and knowledge of their Creator. Allah, the Almighty said that such great creatures glorify Him as He says (*The seven heavens and the earth and all that therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving*). (Surah Al-Iran: 44) and, *{Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins}* (Surah Maryam: 90) and, *{And indeed, there are of them (stones) which fall down for fear of Allah. And Allah is not unaware of what you do}* (Surah Al-Baqarah: 74) Ibn Al-Qayyim said: "These creatures actually glorify Allah and fear Him according to these verses and others of the same meaning."

Among these Hadiths are the following: In Sahih Al-Bukhari, Ibn Mas'ud (peace and blessings be upon him) said: "We used to hear the birds glorify Allah while being eaten." Narrated 'Abdullah ibn 'Abdullah: "The Prophet (peace and blessings be upon him) used to stand by a tree

*or a date-palm on Friday. Then an Ansari woman or man said, 'O Allah's Messenger! Shall we make a pulpit for you?' He replied, 'If you wish.' So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit (to deliver the sermon). The date-palm cried like a child! The Prophet descendeded (the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet (peace and blessings be upon him) said, 'It was crying for (missing) what it used to hear of religious knowledge given near to it.' " (Narrated by Al-Bukhari)*

*'They get struck and prostrate themselves to the ground,' i.e. they faint and bow.*

*'The first one amongst them to raise up his head is Gabriel,'* the name 'Gabriel' means 'Abdullah (Allah's slave). The Hadith points out the merit of Gabriel (peace and blessings be upon him). Allah, the Almighty says, {Verily, this is the Word (this Qur'an brought by) a most honorable messenger (Gabriel), from Allah to Prophet Mohammed (peace and blessings be upon him). Owner of power, (and high rank) with Allah, the Lord of the Throne. Obedient (by the angels in the heavens) and trustworthy}, (Surah At Takbir, 19-21) Ibn Kaheer (May Allah have mercy upon him) said "This Qur'an was delivered by an honorable Messenger." Abu Salih said about this verse, "Gabriel can penetrate seventy barriers of light without permission."

Narrated Ahmed on the authority of Ibn Mas'ud (may Allah be pleased with him) who said, "Allah's Messenger (peace and blessings be upon him) saw Gabriel in his real figure with six hundred wings, each of them obstructed the horizon. Jewels, pearls and rubies (no one knows their number and value) dropped from his wings." If these creatures were of such greatness, then their Creator is much Greater and more Supreme. How dare we then set up rivals to Him in terms of worship, invocation, fear, hope, trust and other acts of worship that no one deserves but Allah! Consider the size of the angels and their fear of Allah, the Almighty. Who says, {And they say: "The Most Gracious (Allah) has begotten a son (or children)." Glory to Him! They (whom they call children of Allah i.e. the angels, 'Iesa (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), are but honored slaves. They speak not until He has spoken, and they act on His Command. He knows}

*what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him. And if any of them should say, "Verily, I am an I�ah (a god) besides Him such a one We should recompense with Hell. Thus We recompense the Zalimun (polytheists and wrong-doers)" (Surah Al-Anbiya': 26-29)*

The verses and the Hadiths mentioned in this Chapter testify to Tawheed (Islamic Monotheism), which is the core and essence of the Shahadah "La ilaha illa Allat," (There is no god but Allah). It is illegal, as well as irrational, to associate some creatures as partners to Allah in terms of worship, which is His right upon them. How dare they do this, with the Great King, whom all creatures dread and get struck for fear of His Words, the Perfection in His Being, Attributes, Knowledge, Might, Authority, Power, His Dispensability with His creatures, their indispensability with Him, His Command, and Destiny on them due to His Knowledge and Wisdom. How should the slave be an I�ah (god)? Are the polytheists out of their minds? Glorified be Allah from what and who they associate with Him.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 17

### Intercession

Allah, the Almighty says, *{And warn them with (the Qur'an) those who fear that they will be gathered before their Lord, when there will be neither a protector, nor an intercessor for them besides Him, so that they may fear Allah and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained)}.* (Al-An'am, 31)

Allah, the Almighty says, *{Say: To Allah belongs all intercession}.* (Az-Zumar, 44)

Allah, the Almighty says, *{Who is he that can intercede with Him except with His permission?}* (Al-Baqarah, 235)

Allah, the Almighty says, *{And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with}* (An-Najm, 26)

Allah, the Almighty says, *(Say: O Muhammad (peace and blessings be upon him) to polytheists, pagans) "Call upon those whom you assert (to be associate gods) besides Allah, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great}.* (Saba', 22-23)

Abu Al 'Abbas said: Allah the Almighty denied all other than Himself all that which the polytheists cling to. He denied them dominion, or even a share thereof, or that there is anyone who provides Him with aid or help. As for the intercession, He explained that it will

avail nothing except after Allah has given leave for whom He wills and is pleased with. Allah, the Almighty says, *{And they cannot intercede except for him with whom He is pleased}* (Al-Anbiya', 25) This intercession will be non-existent on the Day of Resurrection as stated in the Glorious Qur'an and the Prophetic Sunnah that Prophet Muhammad (peace and blessings be upon him): "And I will prostrate myself underneath Allah's Throne. Then I will be addressed: 'O Muhammad! Raise your head, intercede, for your intercession will be accepted, and ask for anything, for you will be given'" (Sahih Al-Bukhari)

Narrated Abu Hurairah (May Allah be pleased with him): "I said, 'O Allah's Messenger! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?' Allah's Messenger (peace and blessings be upon him) said: 'O Abu Hurairah! I have thought that none will ask me about it before you as I knew your longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart, 'None has the right to be worshipped but Allah'" (Sahih Al-Bukhari) So, this intercession will be for the sincere and faithful Muslim with the permission of Allah the Almighty, and it will not be for the polytheists.

It is Allah the Almighty Who forgives the faithful people with His Grace through the invocations of whom He grants permission. He gives him permission to the right of intercession to honor him and give him the most honored position.

#### FURTHER ISSUES:

1. Explanation of the Qur'anic verses mentioned in the Chapter.
2. Type of Intercession that is nullified
3. Type of Intercession that is affirmed.
4. Meaning of the Grand or Greatest Intercession.
5. The Prophet (peace and blessings be upon him) first prostrates himself before Allah then he starts to seeking permission for intercession
6. The luckiest one to have the Prophet's intercession.

7. Intercession will not be available to those who set up rivals with Allah (Glorified be He).
8. The reality of Intercession.

\* \* \* \* \*

This Chapter discusses the types of Intercession, which the Glorious Qur'an approves and disapproves of, supported by evidence.

Allah, the Almighty says, *{And warn therewith (the Qur'an) those who fear that they will be gathered before their Lord}*, i.e. the faithful believers.

Al-Fudail Ibn 'Iyad said: "He (Glorified be He) does not mean to blame or rebuke all His creatures, rather, it is just those who have reason and sound thinking. He (Glorified be He) says, *{And warn therewith (the Qur'an) those who fear that they will be gathered before their Lord}*, i.e. the believers with sound minds."

*{When there will be neither a protector, nor an intercessor for them besides Him}.* Az-Zajjaj said: "He (Glorified be He) means that they deny and reject all protectors and intercessors."

*{So that they may fear Allah and keep their duty to Him}*, i.e. they may do - in their present life - a good deed that will save them from the torment of the Hereafter.

Allah, the Almighty says, *(Say: to Allah belongs all intercession)*, and the verse before it, *{Have they taken (others) as intercessors besides Allah? Say: Even if they have power over nothing whatever and have no intelligence}*. (Surah Az-Zumar: 43-44) This is similar to the Qur'anic verse that reads, *{And they worship besides Allah things that harm them not, nor profit them, and they say: These are our intercessors with Allah. Say: Do you inform Allah of that which He knows not in the heavens and on the earth? Glorified and Exalted is He above all that which they associate as partners (with Him)}* (Surah Yunus: 18).

Allah (Glorified be He) points out - in such verses and others as

well - that this type of intercessors is prohibited. In addition, taking intercessors is nothing but Shirk (polytheism). Allah, the Almighty says, *{Then why did those whom they had taken for al-lah (gods) besides Allâh as a way of approach to Allâh} nor help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions, which they had been inventing before their destruction).* (Surah Al-Ahqaf: 28) Here, Allah (Glorified be He) shows that their pretext is that they worship them to intercede with Allah on their behalf, but of course this is nothing but an invention and a false claim.

*(Say: to Allâh belongs all intercession),* i.e. He (Allah) possesses it. Those from whom it is asked, possess nothing of it. Therefore they should ask it (intercession) from Him, Who possesses it, since it is a form of worship that no one should share with Him (Glorified be He).

Al-Bardawi said, "It seems as if He (Allah) puts forward their potential reply which is that 'intercessors are intimate friends with Allah'".

Allah's Statement, *{He (Allâh) has the Kingdom of the heavens and the earth}*, establishes the illegitimacy of taking intercessors besides Him since He (Alone) is the Possessor of His Kingdom and this includes intercession, so it is irrational to ask it from those who do not possess it. Allah, the Almighty says, *{Who is he that can intercede with Him except with His Permission?}* (Surah Al-Baqarah: 255) and, *{They can not intercede except for him with whom He is pleased}* (Surah Al-Anbiya': 28)

Ibn Jâbir said: "This verse was revealed when the polytheists said 'We just worship our idols to bring us close to Allah.' So, Allah revealed, *{He (Allâh) has the Kingdom of the heavens and the earth}.*"

Allah, the Almighty says, *{Who is he that can intercede with Him except with His Permission?}* (Surah Al-Baqarah: 255)

It is clear from the previous verses that the intercession that Allah disapproves of, is that which is asked from other than Him. This verse points out that intercession can take place only in the Hereafter, with

His Permission, as He says, *{On that day no intercession shall avail, except the one for whom the Most Gracious (Allah) has given permission and whose word is acceptable to Him}* (Surah Ta-Ha, 109). He (Glorified be He) shows that two conditions are required for this intercession to take place and be accepted, first: the Permission of the Gracious Lord for the intercessor to intercede, and second: His Satisfaction with the one, for whom the intercession takes place. Allah, the Almighty does not accept deeds, whether overt or hidden, unless they are devoted to Him, and have been performed seeking His Countenance. The merit of His devoted slaves is indicated in Authentic Hadiths.

Allah, the Almighty says, *{And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with}*. (Surah An-Nazat, 26). Ibn Kathir (May Allah have mercy upon him) said: "This verse is like His saying, *{Who is he that can intercede with Him except with His Permission?}*, and, *{Intercession with Him profits not except for whom He permits}*". If this applies to angels that are close to Allah, then how dare the ignorant ones, expect Allah's Acceptance of false deities, for which He has not ordained worship? Instead, He (Glorified be He) warned against this practice, through all His Messengers and in all His Divine Books.

Allah, the Almighty says, *{Say (O Muhammad to the polytheists; pagans): Call upon those whom you assert (to be associate gods) besides Allah, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for them any supporter from among them. Intercession with Him profits not except for whom He permits}.* (Surah Saha', 22-23).

About these verses, Ibn Al-Qayyim (May Allah have mercy upon him) said: "Allah has refuted all the pretenses that the polytheists adhere to. The polytheist worships his idol hoping to gain some benefit. However the one, who should be asked to provide benefit must have one of four characteristics. He must possess what his worshipper wants from him; if not a possessor, he must be a partner to the possessor, if not a partner, he must be a helper to the partner, and if not a helper, he

must be an intercessor with the possessor. However, Allah, the Almighty disapproves of these four ranks, in succession from the higher to the lower. He (Glorified be He) disapproves of the possession, partnership, help and intercession that the polytheist seeks and only approves of a type of intercession which has nothing to do with any polytheist, but can only take place with Allah's Permission. This verse is sufficient support for pure *Tawheed* (Islamic Monotheism). It also uproots the bases and consequences of polytheism, but will only do so for those who have sound minds. Even though the Glorious Qur'an, is full of similar verses, most people do not believe it addresses their own, real situation. Instead, they believe it was for a certain race and people, who died out long before them and had no offspring. This is the same obstacle that intervenes between the heart and its ability to comprehend the Qur'an. By Allah! Though such people died, they left behind others, who are like them. . The Qur'an addresses both equally.

The Al-Qayim continued: "Asking the dead to fulfil their needs and seeking their (the dead) refuge, are among the types of *Shirk* (polytheism), all of which is prohibited. This is indeed the basis of polytheism in this world. The dead can no longer do anything in life. They possess neither profit nor harm for themselves, not to mention those who seek their refuge and invoke them to intercede for them with Allah. This is a result of their ignorance of the intercessor and the One with Whom they intercede. It is unacceptable to intercede with Allah, without His Permission. Moreover, Allah (Glorified be He) has not made seeking His Refuge and invoking Him a reason for His Permission. Instead, the only reason for which He will accept intercession, is perfect *Tawheed*. The polytheists were in a state that prevented such permission. It is like the case of one who wants to fulfil a need by seeking the help of something that actually obstructs its fulfillment, and this is the case with all polytheists. They have combined setting up partners to the One they worship, changing His religion and fighting the monotheists. They claim that they (monotheists) sought the refuge of the dead while they themselves tried to approach Allah with polytheism. They indeed approached those whom they associated with Allah, thinking they were satisfied with their dead since they (partners) commanded them to do so. They also thought those false deities were their protectors, who would intercede for them with Allah. They are no doubt - the enemies of the Messengers of

every time and place. Unfortunately many people have answered the evil call of the polytheists. No one can escape Major Stark (polytheism) but through devoted monotheism, taking the polytheists as enemies to Allah, approaching Allah by hating them (polytheists) and taking Allah (Alone) as Protector, Lord and the only One to be worshipped. Such believers are devoted to Allah, they feel love, fear and hope in Allah. They are humble, they trust in Him and seek His refuge. They also follow His Commands and seek His Pleasure. If they want to ask anyone, they ask Allah; if they seek refuge with anyone, they seek it with Allah and if they do anything, it is for Allah. Thus, they live and die for Allah and with Allah, and ask none but Allah."

What the Imam mentioned concerning the meaning of the verse, is nothing but the beautiful reality of Islam. Allah (Glory be He) says, *{And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows the religion of Islamic Monotheism), and he is a Muhsin (a good doer). And follows the religion of Ibrahim (Abraham) Hanif (Islamic Monotheism - to worship none but Allah, Alone) And Allah did take Ibrahim (Abraham) as a Khaliq (an intimate friend)}.* (Surah An-Nisa' 125)

Abu Al-'Abbas said "Allah, the Almighty denied all other than Himself; all that which the polytheists cling to. He denied them dominion, or even a share thereof, or that there is anyone who provides Him with aid or help. Concerning intercession, He explained that it will avail nothing except after Allah has given leave for whom He wills and is pleased with. Allah, the Almighty says, *{And they cannot intercede except for him with whom He is pleased}*. (Surah Al-Anbiya' 28) This intercession will be non-existent on the Day of Resurrection, as stated in the Glorious Qur'an and the Prophetic Sunnah. Prophet Muhammad (peace and blessings be upon him) said "And I will prostrate myself underneath Allah's Throne. Then I will be addressed, 'O Muhammad! Raise your head, intercede, for your intercession will be accepted, and ask (for anything), for you will be given.'" (Sahih Al-Bukhari)

"*Abu Al-'Abbas said*" This was the nickname of Sheikh Al-Islam, Ahmad Ibn 'Abdul Halim Ibn 'Abdul Salam Ibn Taymiyah Al-Harrani, the Imam of the Muslims (May Allah have mercy upon him).

*Narrated Abu Hurairah (May Allah be pleased with him): "I said: O Allah's Messenger! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?" Allah's Messenger (peace and blessings be upon him) said: 'O Abu Hurairah! I have thought that none will ask me about it before you as I know your longing for learning of Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart, 'None has the right to be worshipped but Allah.'" (Sahih Al-Bukhari) This Hadith proves that intercession will be for the sincere and faithful Muslims, with the Permission of Allah, the Almighty; and of course the polytheists will have no share in it. It is Allah, the Almighty Who forgives those who are faithful with His Grace, through the invocations of whom He grants permission. He gives him permission to the right of intercession to honor him and gives him the most honored position.*

*'Narrated Abu Hurairah, this Hadith was narrated by Al-Bukhari and An-Nasa'i on the authority of Abu Hurairah. It was also narrated by Ahmad and Ibn Hibban, who graded it as Authentic. It says: "My intercession is for he who said sincerely from the bottom of his heart, 'None has the right to be worshipped but Allah,' his heart and tongue integrate with each other." There is a similar Hadith = Sahih Muslim that is narrated by Abu Hurairah (may Allah be pleased with him) in which he says: Allah's Messenger (peace and blessings be upon him) said, "For every Prophet there is one special invocation (that will not be rejected) with which he appeals to Allah), and I want to keep such an invocation for interceding for my followers on the Hereafter." (Narrated Al-Bukhari) And, it is reported on the authority of Anas (may Allah be pleased with him). That the Prophet (peace and blessings be upon him) said, "For every Prophet there is an invocation that surely will be responded to by Allah," (or said), "For every Prophet there was an invocation with which he appealed to Allah, and his invocation was accepted (in his lifetime), but I kept my (this special) invocation to intercede for my followers on the Day of Resurrection." (Narrated Al-Bukhari)*

Ibn Taymiyah defined 'devotion' well by saying: "It is love for Allah Alone and longing for His Countenance."

Ibn Al-Qayyim (May Allah have mercy upon him) spoke about the meaning of Abu Hurairah's Hadith, and said: "Consider this Hadith, how it made devoted monotheism the main reason for gaining Allah's intercession. It contradicts the polytheists, who claim they can gain intercession by worshipping intercessors and seeking their refuge. The Prophet (peace and blessings be upon him) has refuted their false claims and said that devoted monotheism is the main reason for gaining intercession. At that moment, Allah permits the intercessor to intercede. Out of ignorance, the polytheist and that whom he takes as a *Wali* (protector or guardian) or an intercessor is able to intercede and benefit him as it is the case with some immature governors who intercede with their kings to benefit whom they befriend or prefer. He (the polytheist) is unable to recognize that no one can intercede with Him (Glorified be He) except with His Permission and that He (Allah) does not grant His Permission but to those whom He is pleased with their sayings and deeds, as was mentioned in the first verse, (*Why is it that can intercede with Him except with His Permission?*) (Surah Al-Baqarah: 233) and in another verse, (*And they can not intercede except for him with whom He is pleased*). (Surah Al-Anbiya: 28) There remains a third point, which states that Allah (Glorified be He) accepts these sayings and actions only if they call for monotheism and following His Messenger (peace and blessings be upon him). Thus, these are the three points or things that uproot the tree of polytheism from the heart of those, who have sound minds."<sup>10</sup>

Ibn Al-Qayyim mentioned that intercession is of many different kinds. They are as follows:<sup>11</sup>

1. **Major Intercession:** It is that which will fall upon the shoulders of Prophet Muhammad (peace and blessings be upon him) after all the other Prophets and Messengers have refused to accept it on the Day

<sup>10</sup> However, in *Kash Al-Tashih* explained, by Sami'at Sirrach, there are two more kinds of intercessions, these are as follows:

1. **Intercession of the Children:** Those children, who died while still below the age of reason will intercede on behalf of their believing parents
2. **Intercession of Some of the Believers for Others:** It is authentically confirmed that some of the believers will intercede on behalf of their believing brother (Extracted with slight modifications from *Kash Al-Tashih Explained*)

of Resurrection. The people will ask all of the previous Prophets and Messengers to intercede with Allah (Glorified be He) on their behalf but they will refuse, saying: 'Myself! Myself!' Then they will come to the Messenger of Allah (peace and blessings be upon him), and he will accept, and go to his Lord and prostrate before Him for as long as He wills, then he will be given permission to raise his head and intercede on behalf of the believing people, and none other than he (peace and blessings be upon him) shall be given this right and privilege.

2. **Intercession for the People of Paradise:** This has been confirmed by the long Hadith of Abu Hurairah (may Allah be pleased with him), which was narrated by Al-Bukhari and Muslim and which means: that the Prophet (peace and blessings be upon him) will intercede with Allah (Glorified be He) on behalf of the People of Paradise that they may be allowed to enter therein.
3. **Intercession for the Disobedient Muslims:** He (peace and blessings be upon him) will intercede with his Lord on behalf of those Muslims, who may have committed sins of disobedience to their Lord, the Almighty, that they may not be placed in the Fire.
4. **Intercession for the Disobedient People of Tawheed:** He (peace and blessings be upon him) will intercede with Allah (Glorified be He) on behalf of those Muslims who have entered the Hell-fire because of their sins, that they may be removed from it. The Authentic Narration concerning this, has been widely reported and all of the Companions and *Ahl As-Sunnah* are agreed upon it.
5. **Intercession for Increasing the Reward of the People of Paradise:** The Messenger of Allah (peace and blessings be upon him) will intercede on behalf of a people from amongst the People of Paradise, that they may have their reward increased and their status elevated; and there is none, who disputes this.
6. **Intercession of the Prophet (peace and blessings be upon him) for his Uncle:** He (peace and blessings be upon him) will intercede on behalf of his uncle Abu Talib, that his punishment in the Hell-fire may be lightened.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 18

Allah, the Almighty says, *{Verily you (O Muhammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided}* (Al-Qasas, 56)

Narrated Al-Masryah (May Allah be pleased with him): "When Abu Talib was in his deathbed, the Prophet (peace and blessings be upon him) went to him while Abu Jahl and Abdu'llah ibn Umayyah were sitting beside him. The Prophet (peace and blessings be upon him) said: 'O my uncle! Say, None has the right to be worshipped except Allah, on expression I will defend your case with, before Allah.' Abu Jahl and Abdu'llah ibn Umayyah said: 'O Abu Talib! Will you leave the religion of 'Abdu'l Muttalib?' So they kept on saying this to him so that the last statement he said to them (before he died) was: 'I am on the religion of 'Abdu'l Muttalib.' Then the Prophet (peace and blessings be upon him) said: 'I will keep on asking for Allah's Forgiveness for you unless I am forbidden to do so.' Then the following Verse was revealed (it is not fitting for the Prophet (peace and blessings be upon him) and the believers to ask Allah's Forgiveness for the pagans, even if they were their near relatives, after it has become clear to them that they are the dwellers of the (Hell) Fire). (al-Tauhid, 113) The other Verse was also revealed *{Verily you (O Muhammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided}* (Al-Qasas, 56)" (Sahih Al-Bukhari)

### FURTHER ISSUES:

1. The explanation of the verse that reads, *{Verily, you (O Muhammad) guide not whom you like but Allah guides whom He wills}*.
2. The explanation of the verse that reads, *{It is not fitting for the Prophet (peace and blessings be upon him) and the believers to ask Allah's Forgiveness for the pagans, even if they were their near*

*relatives)*

3. The main issue is the explanation of the expression, "None has the right to be worshipped but Allah."
4. Abu Jahl and his companions understood what the Prophet (peace and blessings be upon him) meant when he said to Abu Talib, "Say: None has the right to be worshipped but Allah." Allah curses when Abu Jahl is more knowledgeable than him of the principles and essentials of Islam.
5. The Prophet's (peace and blessings be upon him) struggle to turn his uncle into Islam.
6. Refuting the claims of those who think that 'Abdul Muttalib and his forefathers were Muslims.
7. The Prophet (peace and blessings be upon him) asked for Allah's Forgiveness for his uncle but he was denied that. Instead, he was prohibited to do that.
8. Evil companions can cause harm to one.
9. Harm resulting from glorifying forefathers and distinguished people.
10. Pagans' adherence to their forefathers.

An evidence of the rule that deeds are measured with their endings since if he (Abu Talib) had said so, it would have benefited him

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Allah, the Almighty says, {Verily, you (O Muhammad (peace and blessings be upon him)) guide nor whom you like, but Allah guides whom He wills. And He knows best those who are the guided} (Surah Al-Qasas, 56)

Ibn Kathir said: "Allah (Glorified by He) tells His Messenger (Muhammad (peace and blessings be upon him)) : 'O Muhammad! You will never be able to guide whom you wish except through Allah's Will. You have only to convey the Message of Islam and it is Allah Who guides whom He wills.' This is done in accordance with His Perfect Wisdom and Absolute Knowledge. He (Glorified by He) says in His

Glorious Qur'an, *{Not upon you (Muhammad (peace and blessings be upon him)) is their guidance, but Allah guides whom He wills}.* (Surah Al-Baqarah 52) and, *{And most of mankind will not believe even if you desire it eagerly}.* (Surah Yūnus, 103)

There is no contradiction between this verse and the Words of Allah (Glorified be He) that read, *{And verily, you (O Muhammad (peace and blessings be upon him)) are indeed guiding (mankind) to the Straight Path (i.e. Allah's Religion of Islamic Monotheism)}*. (Surah Ash-Shura 52) For in the former verse, Allah (Glorified be He) is negating the ability of the Prophet (peace and blessings be upon him) to make people accept His guidance, while in the latter, He (Glorified be He) says that His Messenger (peace and blessings be upon him) calls people to the Straight Path, i.e. Allah's Religion of Islamic Monotheism.

Narrated Al-Masayib (May Allah be pleased with him): "When Abu Talib was on his deathbed, the Prophet (peace and blessings be upon him) went to him while Abu Jahl and 'Abdullah ibn Umayyah were sitting beside him. The Prophet (peace and blessings be upon him) said: 'O my uncle! Say: None has the right to be worshipped except Allah, an expression I will defend your case with, before Allah.' Abu Jahl and 'Abdullah ibn Umayyah said: 'O Abu Talib! Will you leave the religion of 'Abdul Muttalib?' So they kept on saying this to him so that the last statement he said to them (before he died) was: 'I am on the religion of 'Abdul Muttalib.' Then the Prophet (peace and blessings be upon him) said: 'I will keep on asking for Allah's Forgiveness for you unless I am forbidden to do so.' Then the following Verse was revealed: *{It is not fitting for the Prophet (peace and blessings be upon him) and the believers to ask Allah's Forgiveness for the pagans, even if they were their near relatives, after it has become clear to them that they are the dwellers of the (Hell) Fire}*. (Surah Al-Tawbah, 113) The other Verse was also revealed: *{Verily you (O Muhammad (peace and blessings be upon him)) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided}* (Surah Al-Qasas, 26)" (Saheh Al-Bukhari).

'Abu Al-Masayib' was Sa'ad ibn Al-Musayib ibn Hazz ibn Abu Wabib ibn 'Amr ibn 'A'ishah ibn 'Imran ibn Makhramh Al-Qurashi Al-

Makhtum. He was one of the most knowledgeable scholars from among the Successors. His father was one of the Prophet's Companions and his grandfather was a Companion too. His grandfather was martyred in the Battle of Al-Yamama.

*'The Prophet (peace and blessings be upon him) went to him,'* it maybe that Al-Musayyah was there in the company of the other two, as they all were from the Banu Makhtum, and they were all disbelievers at that time. Finally, Abu Jahl was killed while he disbelieved, while the other two ('Abdullah ibn Umayyah and Al-Musayyah) reverted to Islam.

*'O my uncle! Say: None has the right to be worshipped except Allah.'* he (peace and blessings be upon him) ordered him to say it, for Abu Talib knew its connotation and meaning and that it negates all forms of Shirk. It is a fact that whosoever pronounces this expression in certainty and devotion, he becomes innocent of all forms of Shirk (polytheism) and *Mushrikun* (polytheists) and thus declares his full submission in Islam. Indeed, all of them knew its connotations, as in Makkah at that time, the people were either believers or disbelievers.

*'An expression,'* meaning that none has the right to be worshipped but Allah (Glorified be He)

*'I will defend your case with, before Allah.'* proves that the most important deeds are the final ones performed in life. It also proves that whoever said: *'None has the right to be worshipped but Allah.'* at the time of death, will be judged by appearances to be a Muslim, even though he may never have done any good deeds or acts of worship in life.

*'Abu Jahl and 'Abdullah ibn Umayyah said: 'O Abu Talib! Will you leave the religion of 'Abdul Muttalib?'* thus they reminded him of the cursed argumentation that has been used by the polytheists against the Messengers of Allah (Glorified be He) such as Pharaoh's saying to Moses (peace and blessings be upon him): *'What about the generations of old?'* (Surah Ta-Ha: 31) and, His saying: *(And similarly, We sent not a Warner before you (O Muhammad (peace and blessings be upon him)) to any town (people) but the luxurious ones among them said: We found our fathers following a certain way and religion, and we will indeed follow their footsteps.)* (Surah Az-Zukhruf: 23)

*'So they kept on saying this to him.'* and they were deceived by their arrogance and conceit that prevented them from following the truth. Allah (Glorified be He) says: *{Truly, when it was said to them: La ilaha illallah "None has the right to be worshipped but Allah?" They puffed themselves up with pride (i.e. denied it). And (they) said: "Are we going to abandon our ilahah (gods) for the sake of a mad poet?}"* (Surah Al-Safat: 35-36) and, He (Glorified be He) answered them saying: *{Nay! He (Muhammad (peace and blessings be upon him)) has come with the truth (i.e. Allah's religion - Islamic Monotheism and this Qur'an) and he confirms the Messengers (before him who brought Allah's religion - Islamic Monotheism).}* (Surah Al-Safat: 37) Here, Allah, the Almighty shows that it is their arrogance and pride that prevented them from following the truth though they realized the meaning and connotations of the expression, *'None has the right to be worshipped but Allah.'* Moreover, the Hadith proves the negation of successful guidance through the Prophet (peace and blessings be upon him), and since he is the noblest of mankind, it stands to reason that no lesser mortal may be assured of successful guidance. It proves that successful guidance is from Allah (Glorified be He) Alone, and therefore seeking it from other than Him is an act of Shirk (polytheism).

*'So that the last statement he said to them (before he died) was: I am on the religion of 'Abdul Muttalib,'* this refutes the claim of those who assert that 'Abu Talib and his forebears were Muslims. It also shows the extent of harm that can be inflicted by the evil people upon the good ones.

*'Then the Prophet (peace and blessings be upon him) said: "I will keep on asking for Allah's Forgiveness for you unless I am forbidden to do so,"* the Prophet (peace and blessings be upon him) said he would continue to ask forgiveness for them until Allah (Glorified be He) forbade him to do so. He said that to comfort 'Abu Talib, who was on his deathbed.

Allah, the Almighty says, *{It is not fitting for the Prophet (peace and blessings be upon him) and the believers to ask Allah's Forgiveness for the pagans, even if they were their near relatives, after it has become clear to them that they are the dwellers of the (Hell) Fire}.* (Surah At Taubah, 113) and, *{Verily you (O Muhammad*

*(peace and blessings be upon him)) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided}* (Surah Al Qasas, 56) These two verses prove that Abu Talib refused to embrace Islam and died upon the religion of his people. Also, the Prophet (peace and blessings be upon him) and the rest of the believers were forbidden to seek forgiveness from Allah (Glorified be He) for the disbelievers and polytheists, even though they be close family members and even though they might perform services for Islam and the Muslims.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 19

### Exaggerated Praise of the Righteous People is the Reason of Mankind's Disbelief and Rejection of Their Religion

Allah, the Almighty says, *{O people of the Scripture! Do not exceed the limits in your religion, nor say of Allah ought but the truth. The Messiah 'Iesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Ruh)<sup>10</sup> created by Him; so believe in Allah and His Messengers. Say not: "Three (trinity)!"<sup>11</sup> Cease! (it is) better for you. For Allah is (the only) One God (God). Glorified be He (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs.} (An-Nisa': 171)*

<sup>10</sup> Ruh al-hukm According to the early religious scholars from among the Companions of the Prophet (peace and blessings be upon him) and their students and Mujtahidah, there is a rule to distinguish between the two nouns in the greatest construction:

(One) When one of the two nouns is Allah, and the other is a person or a thing, e.g. Allah's House (Bait-allah), Allah's Messenger (Rasul-allah), Allah's Slave ('Abdullah), Allah's Spirit (Ruh-allah), the rule for the above words is that the second noun, e.g. house, messenger, slave, spirit is created by Allah and is honorable in His Sight, and similarly, Allah's Spirit may be understood as the Spirit of Allah, in fact it is a soul created by Allah, i.e. 'Iesa (Jesus) And it was His Word "Be!" - and he was [i.e. 'Iesa (Jesus) was created like Adam]

(Two) But when one of the two is Allah and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allah e.g. Allah's Knowledge ('Ilm-allah), Allah's Love (Riyadh-allah), Allah's Statement (Kutubh-allah), Allah's Self (Dhar-allah) (Quoted by Translator)

<sup>11</sup> 'Utbah (may Allah be pleased with him) narrated: The Prophet (peace and blessings be upon him) said, "If anyone testifies that None has the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is His Slave and His Messenger, and that Jesus is Allah's Slave and His Messenger and His Word which He bestowed on Mary and a Spirit created by Him, and that Paradise is true, and Hell is true, Allah will admit him into Paradise with the deeds which he had done even if those deeds were few." (Bouada, the sub-narrator said,

It is narrated in the Sahih from Ibn 'Abbas (may Allah be pleased with him) concerning Allah's Statement: *{And they have said: 'You shall not leave your gods: nor shall you leave Wadd, nor Suwa', nor Yaghush, nor Ya'iq nor Nasr}*. (Noah, 23) he said, *'These are names of (some) righteous people from among the people of Noah (peace and blessings be upon him). When they died, Satan whispered to their people to erect idols of their persons in the places they used to sit in and to give them (i.e. the idols) names of those deceased men. The people did so and they did not worship them (i.e. the idols). Afterwards, when this (generation) of people died, the whole issue was forgotten and these idols were worshipped (besides Allah Almighty)'"*

Ibn Al-Qayym said: "Many earlier pious Muslims said, 'When they died, the people devoted themselves to their graves, then they made images (of their person), then after so long they started to worship them'"

Narrated 'Umar (may Allah be pleased with him): I heard the Prophet (Peace and blessings be upon him) saying: "*Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave (of Allah). So, call me the Slave of Allah and His Messenger.*" (Al-Bukhari and Muslim)

Allah's Messenger (Peace and blessings be upon him) says: "*Beware of exaggerated praise, for it was only this which led those before you to destruction*"

It is reported by Muslim on the authority of Ibn Mas'ud (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said: "*Destroyed are those who are extreme.*"

#### FURTHER ISSUES:

1. The one who understands this chapter and the following two ones will stand on the unfamiliarity of Islam (in the present time) and Allah's Might in turning and changing the hearts of mankind
2. The first *Dhikr* (polytheism) on earth was under the pretext of preserving the righteous men.

<sup>1</sup> Ubada added, "Such a person can enter Paradise through any of its eight gates he likes") (Sahih Al-Bukhari)

3. The first change in the Prophets' religion and the reason behind this.
4. Acceptance of innovations (in matters of religion) though divine legislation and human instinct reject them
5. The reason behind that was the mixing of right and falsehood. The former was the love for the pious people. The latter was the doing of some knowledgeable people who intended only what is good. However, those who came after them thought that they intended something while they did not
6. Explanation of the verse in *Suah Noah*.
7. It is a human nature that falsehood in one's heart exceeds right
8. Innovations are the cause of disbelief
9. The Devil knows from the very beginning to what the innovation will lead even if the doer was intending only what is right
10. Forbiddance of exaggeration and realizing its consequences
11. Harm of devoting one's self to the grave
12. Knowing the forbiddance of making statues and the wisdom of removing them
13. Knowing and realizing the importance of this story and the peoples' unawareness of it.
14. Declaring that they did not intend but the Intercession
15. They thought that the knowledgeable people who made the statues intended their worship.
16. The forbiddance of exceeding in praise of the Prophet (peace and blessings be upon him)
17. The prohibition of extremism in all matters.
18. Importance of knowledge as these idols were not taken as gods until it (knowledge) has been forgotten

The reason of losing knowledge is the death of scholars and knowledgeable people.

\* \* \* \* \*

Allah, the Almighty says, *{O people of the Scripture! Do not exceed the limits in your religion, nor say of Allah ought but the truth. The Messiah 'Iesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allah and His Word, ("Ruh" - and he was) which He bestowed on Maryam (Mary) and a spirit (Ruh)" created by Him; so believe in Allah and His Messengers. Say not: "Three (trinity)! Cease! (it is) better for you. For Allah is (the only) One God (God). Glorified be He (Far Exalted is He) above having a son. To Him belongs all that is in the heaven and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs.}*" (Surah An-Nisa' 4:171)

Exceeding the limits, here, means over praising and glorification, either in actions or words. Again, the verse means not to raise the creature over the rank in which Allah, the Almighty has created him and give him the rank this is peculiar only to Allah, the Almighty.

<sup>11</sup> Ruh-alilah According to the early religious scholars from among the Companions of the Prophet (peace and blessings be upon him) and their students and Maghribah, there is a rule to distinguish between the two nouns in the genitive construction:

(Three) When one of the two nouns is Allah, and the other is a person or a thing, e.g. Allah's House (Baitullah), Allah's Messenger (Rasulullah), Allah's Slave (Abdullah), Allah's Spirit (Ruh-alilah), the rule for the above words is that the second noun, e.g. house, messenger, slave, spirit is created by Allah and is honorable in His sight, and similarly, Allah's Spirit may be understood as the Spirit of Allah, in fact it is a soul created by Allah, i.e. 'Iesa (Jesus). And it was His Word: "Be!" - and he was. [i.e. Iesa (Jesus) was created like Adam]

(Four) But when one of the two is Allah and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allah e.g. Allah's Knowledge (Ilmullah), Allah's Life (Hayatullah), Allah's Statement (Kutubullah), Allah's Self (Dhatullah). (Quoted by Translator)

<sup>12</sup> Ubada (may Allah be pleased with him) narrated: The Prophet (peace and blessings be upon him) said, "If anyone testifies that *Nabi* has the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is His Slave and His Messenger, and that Jesus is Allah's Slave and His Messenger and His Word which He bestowed on Mary and a Spirit created by Him, and that Paradise is true, and Hell is true, Allah will admit him into Paradise with the deeds which he had done even if these deeds were few." (Badruddeen, the sub-narrator said, "Ubada added, 'Such a person can enter Paradise through any of its eight gates he likes'") (Sahih Al-Bukhari)

Though the addressee here is the People of the Scripture, the address applies to the whole *Ummah*, warning them against doing to their Prophet (Muhammad (peace and blessings be upon him)), what the Christians and Jews had done to 'Iba (Jesus) and 'Umar (Ezra). Allah, the Almighty says in His Glorious Qur'an, *{Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah's Reminder (this Qur'an), and that which has been revealed of the truth, but they become as those who received the Scripture like Taurat (Torah) and the Injeel (Gospel)) before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fasiqun (the rebellious, the disobedient to Allah)}*. (Surah Al-Hadid: 16)

Thus, the Prophet (peace and blessings be upon him) said, "Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave (of Allah). So, call me the Slave of Allah and His Messenger." (Al-Bukhari and Muslim)

Whosoever seeks guidance or help from anyone (Prophet or Wali) other than Allah, he thus takes him as his god. By so doing, one resembles the Christian, in their Shirk (polytheism) and resembles the Jews in their excessiveness. The Christians raised Jesus to the rank of god, while the Jews showed enmity to him and abused him. Thus, the Christians exaggerated, while the Jews exceeded the limits. Allah, the Almighty says in His Glorious Qur'an, *{The Messiah f'Iba (Jesus), son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the Words of Allah and His Books]. They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth)}*. (Surah Al-Mâ'idah: 75)

This verse and others like it, constitute good argumentation and refutation for the false claims of the Christians and Jews.

Ibn Taymiyah said: "Whosoever from among this Ummah exceeds the Jews and the Christians and exceeds the limits or becomes excessive

in matters of religion, he is just like anyone of them." "Ali Ibn Abu Talib (may Allah be pleased with him) set fire on those who brought excessiveness to this religion ('Abdullah Ibn Saba', the Jew and his followers who claimed 'Ali Ibn Abu Talib (may Allah be pleased with him) to be their Lord and God. He (Ali (may Allah be pleased with him)) forbade them and when they refused to repeat to Allah, he set fire to them all in a ditch near one of the gates of Kufa). All the Companions agreed on killing those people save 'Abdullah ibn 'Abbas (may Allah be pleased with him), who maintained that they should be killed with the sword without setting fire to them, which is the viewpoint of the majority of scholars.

It is narrated in the Sahih from Ibn 'Abbas (may Allah be pleased with him) concerning Allah's Statement {And they have said: 'You shall not leave your gods: nor shall you leave Wadd, nor Suwa', nor Yaghooth, nor Ya'ug nor Nasr} (Surah Nuh , 23)

He said, 'These are the names of (some) righteous people from among the people of Noah (peace and blessings be upon him). When they died, Satan whispered to their people to erect images of their persons in the places they used to sit in and to give them (i.e. the idols) names of those deceased men. The people did so and they did not worship them (i.e. the idols). Afterwards, when this (generation) of people died, the whole issue was forgotten and these idols were worshipped (besides Allah, the Almighty)' "

This narration was summarized, the full version mentioned in Sahih Al-Bukhari reads as follows: "Abdullah Ibn 'Abbas (may Allah be pleased with him) narrated, "The idols that were worshipped by Noah's people were to the Arabs afterwards. As for Wadd, it was worshipped by the tribe of Karb in Darwaz Al-Jandal; as for Suwa', it was worshipped by Hudhaif, as for Yaghooth, it was worshipped by Murad and then the Bani Ghataif near Saba'; as for Ya'ug, it was worshipped by the tribe of Hamadan, and as for Nasr, it was worshipped by Himaar: and all these were named after righteous men from among Noah's people.. etc." (Narrated by Al-Bukhari, 'Ibnul-Muhibb, Ad-Dahhak and Ibn Isaaq narrated a similar Hadith)

Ibn Jurrat said: "I was informed by Ibn Humud who said: I was

informed by Mihran on the authority of Sufyan, from Musa, from Muhammad Ibn Qasr that "Yaghuth, Ya'qaq and Nasr were some righteous people from among the children of Adam. They had some people who followed them. When they passed away, their followers said: 'If we make some statues of their figures, this will be a better incitement to the worship (of Allah).' They made statues of their figures and that generation of people passed away and others came to life. Upon that, Iblis (Satan) came to them and whispered to them saying 'They (the previous generation) used to worship them and seek refuge from them.' And the people worshipped them."

It was recorded in a book, which was refuted by Ibn Taymiyah, that a man claimed that Prophet Muhammad (peace and blessings be upon him) knew the keys of the Unseen, which none but Allah knows. He mentioned things like this, we seek Allah's Refuge against the blindness of hearts (that lead to such fallacies and falsehood).

Such words and actions contradict what Allah's Prophet (peace and blessings be upon him) himself called for and maintained. The people, who went against the clear evident way of Prophet Muhammad (peace and blessings be upon him) in such a way, were misled by Satan, who presented them this sort of Shirk (polytheism) in the form of love for Prophet Muhammad and extolling him. He (Satan) also showed them that the Oneness of Allah and loyalty to Him is in a way, some kind of degradation of Prophet Muhammad (peace and blessings be upon him). Thus, those people were misled and misguided by Satan and their own whims. Indeed, those people denounced following Prophet Muhammad (peace and blessings be upon him), they paid no heed to his sayings and doings, and they rejected his rulings and judgments. If they really wanted to respect and exalt Prophet Muhammad (peace and blessings be upon him) they would obey his orders, follow his guidance, pursue his Sunnah (way of life), call others to his religion and to befriend the believers and show enmity to those who work against it. But, those polytheists reversed what Allah and His Messenger wanted and they committed what was forbidden by Allah and His Messenger (peace and blessings be upon him).

Allah's Messenger (Peace and blessings be upon him) says: "Beware of exaggerated praise, for it wears only that which led there

*before you to destruction."*

This Hadith was narrated by Imam Ahmed, At-Tirmidhi and Ibn Majah on the authority of 'Abdullah bin 'Abbas

Ibn Taymiyah said: "This Hadith is a general prohibition for all sorts of excessiveness in matters of faith and deeds."

It is reported by Muslim on the authority of Ibn Ma'ud (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said, '*Destroyed are those who are extreme.*' And he repeated it three times.

Al-Khattabi said, "Here are some sorts of extremity: the one who abstains from all permissible joys, like abstaining from eating meat and bread; abstention from wearing cotton and wearing nothing but wool clothes; and abstention from marriage, thinking that this is preferable and recommended asceticism. The one, who follows this course is ignorant and has been led astray."

The Prophet (peace and blessings be upon him) repeated his words three times in order to emphasize their importance to the whole Ummah, that they should understand and be warned of transgressing the limits set by him (peace and blessings be upon him).

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 20

### Condemnation of One Who Worships Allah at the Grave of a Righteous Man and of One Who Worships its Inhabitant

It is reported on the authority of 'A'ishah (may Allah be pleased with her) that Umm Salarah (may Allah be pleased with her) told the Messenger of Allah (peace and blessings be upon him) about a church she had seen in Abyssinia in which there were pictures. The Prophet (peace and blessings be upon him) said: "These people, when a righteous member of their group or a pious slave of Allah (Glorified be He) dies, they build a mosque over his grave and make images therein; by so doing, they combine two evils - The evil of the graves and the evil of the images."

It is reported on the authority of 'A'ishah (may Allah be pleased with her) who said: "When the Messenger of Allah (peace and blessings be upon him) was close to death, he covered his face with a cloth, and then when it became difficult for him to breathe, he uncovered his face and said, 'May Allah (Glorified be He) curse the Jews and Christians who took the graves of their Prophets as places of worship - do not imitate them.' And, 'If it had not been for this, his grave might have been raised above the ground, but it was feared that it would be taken as a place of worship.'" (Narrated by Al-Bukhari and Muslim)

Imam Muslim narrated on the authority of Jundub Ibn 'Abdullah (may Allah be pleased with him) that he said: "I heard the Prophet (peace and blessings be upon him) say five days before his death: 'I stand acquitted before Allah that I took any one of you as friend, for Allah has taken me as His friend, as He took Ibrahim as His friend. Had I taken any one of my Ummah as a friend, I would have taken Abu Bakr as a friend. Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques. I forbid you to do that.'

He (peace and blessings be upon him) warned against that in the last days of his life. In the Hadith, he (peace and blessings be upon him) cursed those who do this. Also, performing the prayer at the grave is meant here by his warning even if a mosque is not built there (on the grave). This is the meaning of the saying, "*it was feared that it would be taken as a place of worship.*" The Companions were not to build a mosque over the Prophet's grave (peace and blessings be upon him). Moreover, any place the prayer is performed in, is already taken as a place of worship; the Prophet (peace and blessings be upon him) said, "*The earth has been made for me clean and a place of worship.*"

It is narrated by Imam Ahmad, in a *Mas'ah*<sup>120</sup> form, on the authority of 'Abdullah ibn Mas'ud (may Allah be pleased with him) that he said: "Verily, the most wicked of people are those who, when the Hour overtakes them, are still alive, and those who take graves as places of worship." (This Hadith is also narrated by Abu Hatim in his *Sahih*)

#### FURTHER ISSUES:

1. The forbiddance of building mosques over graves.
2. The forbiddance of making images and putting them over graves.
3. The Prophet forbade Muslims to build a mosque over his grave even before the existence of the grave itself.
4. Building over graves is a custom of the Jews and Christians.
5. The Prophet (peace and blessings be upon him) cursed them for this.
6. The Prophet (peace and blessings be upon him) wanted to warn us against doing this with his grave.
7. The reason behind burying the Prophet (peace and blessings be upon him) in his house.
8. Taking graves as places of worship.
9. The Prophet (peace and blessings be upon him) cared deeply for his *Ummah*.

<sup>120</sup>Irreversible (*Mas'ah*): Hadith. Whatever word, deed, approval, or attribute traced directly back to the Prophet (peace and blessings be upon him) with a connected or disconnected Chain of Transmission.

10. Confirmation that the Prophet is Allah's *Khalif* (friend)
11. Confirmation that Abu Bakr As-Siddiq is the best among the Prophet's Companions.
12. Indicating the right of Abu Bakr As-Siddiq to be the first Caliph of Islam after the Prophet (peace and blessings be upon him) passed away.

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It is reported on the authority of 'A'ishah (may Allah be pleased with her) that Umm Salamah (may Allah be pleased with her) told the Messenger of Allah (peace and blessings be upon him) about a church she had seen in Abyssinia in which there were pictures. The Prophet (peace and blessings be upon him) said, "Those people, when a righteous member of their group or a slave (of Allah (Glorified by Him)) dies, they build a mosque over his grave and make images therein; by so doing, they combine two evils. The evil of the graves and the evil of the images."

It is reported on the authority of 'A'ishah (may Allah be pleased with her) who said, "When the Messenger of Allah (peace and blessings be upon him) was close to death, he covered his face with a cloth, and then when it became difficult for him to breathe, he uncovered his face and said, 'May Allah (Glorified by Him) curse the Jews and Christians, who took the graves of their Prophets as places of worship - do not imitate them.' And, 'If it had not been for this, his grave might have been raised above the ground, but it was feared that it would be taken as a place of worship.'" (Narrated by Al-Bukhari and Muslim)

Imam Muslim narrated on the authority of Jundub ibn 'Abdullah (may Allah be pleased with him) that he said, "I heard the Prophet (peace and blessings be upon him) say five days before his death, I stand appointed before Allah that I took any one of you as a friend, for Allah has taken me as His friend, as He took Ibrahim as His friend. Had I taken any one of my Ummah as a friend, I would have taken Abu Bakr as a friend. Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques, I forbid you to do that."

He (peace and blessings be upon him) warned against that during the last days of his life, In the Hadith, he (peace and blessings be upon him) cursed those who do this. Also, performing prayer at the grave, is meant here even if a mosque is not built there (on the grave). This is the meaning of the saying: "It was feared that it would be taken as a place of worship." The Companions were not to build a mosque over the Prophet's grave (peace and blessings be upon him). Moreover, any place wherein the prayer is performed, is already taken as a place of worship; the Prophet (peace and blessings be upon him) said, "The earth has been made for me clean and a place of worship."

It is narrated by Imam Ahmad, in a *Masnū*<sup>11</sup> form, on the authority of 'Abdullah ibn Mas'ud (may Allah be pleased with him) that he said "Verily, the most wicked of people are those who, when the Hour overtakes them, are still alive, and those who take graves as places of worship." (This Hadith is also narrated by Abu Hājir in his *Saḥih*)

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<sup>11</sup> Traceable [Mārūf] Hadīth: Whatever word, deed, approval, or sentence traced directly back to the Prophet (peace and blessings be upon him) with a connected or disconnected Chain of Transmission.

## Chapter 21

### Exaggeration in Raising up the Graves of the Righteous

Imam Malik reported in his *Al-Muwatta'* that Allah's Messenger (peace and Blessings be upon him) said: "Oh, Allah! Do not let my grave become an idol that is worshipped. Allah's Wrath is immense against those people who turned the graves of their Prophets into mosques."

Ibn Jarir reported on the authority of Sufyan Ibn Mansur on the authority of Mujahid that he said: "(Have you then considered Al-Lat and Al-'Uzza (two idols of the pagan Arabs)?" } - he (Al Lat used to prepare *Sawiq* for the pilgrims, and when he died, the people began to sit at his grave."

It is reported on the authority of Ibn 'Abbas (may Allah be pleased with him) that he said: Allah's Messenger (peace and blessings be upon him) said: "Curse those women who visit the graves and those who take them as places of worship and hang lights around them." (Narrated by Ibn Majah, Abu Dawud and Al-Tirmidhi)

### FURTHER ISSUES:

1. What are idols?
2. What is worship?
3. The Prophet (peace and Blessings be upon him) sought Allah's Refuge against what feared to take place only
4. Warning against using the graves of Prophets as places of worship.

"Narrated Abu Hurairah (may Allah be pleased with him) Allah's Messenger (peace and blessings be upon him) said, "Whichever takes an oath in which he (perjuringly), mentions Al-Lat and Al-'Uzza (it is two idols of Arab pagans) should say: 'To take Shariat' (name has the right to be worshipped for Allah), and whoever says it has companion: "Come along, let us gamble, must give odds (as an expression)." (Sahih Al-Bukhari)

5. Confirmation of Allah's Divine Attribute of Anger.
6. The forbiddance of worshipping *Al-Lat*.
7. It was the grave of a righteous man.
8. It is (i.e. *Al-Lat*) the name of the occupant of the grave.
9. The prohibition of women visiting graves.

The forbiddance of taking graves as places of worship and adorning them with lights.

\* \* \* \* \*

Imam Malik reported in his *Al-Muwatta'* that Allah's Messenger (peace and blessings be upon him) said: "Oh, Allah! Do not let my grave become an idol that is worshipped. Allah's Wrath is immense against those peoples who turned the graves of their Prophets into mosques (places of worship)." <sup>11</sup>

This Hadith was narrated by Imam Malik on the authority of Zaid ibn Aslam, in a *Mursal*<sup>12</sup> form, on the authority of 'Ata' ibn Ya'far who said: The Prophet (peace and blessings be upon him) said: "Oh, Allah! Do not let my grave become an idol that is worshipped" ... etc." Also, it was narrated by Ibn Abu Shaitah on the authority of 'Ijlan, on the authority of Zaid ibn Aslam, but he did not mention 'Ata'. In addition, it was narrated by Al-Bazir on the authority of Zaid, after 'Ata', after Abu Sa'id Al-Khudri in a *Masnū*<sup>13</sup> form.

Moreover, it has a witness with Imam Ahmad with another Chain of Transmission including, Sahl ibn Abu Sa'ib who narrated it on the authority of his father, after Abu Hurayrah (may Allah be pleased with him) in a *Masnū* form saying: "Oh, Allah! Do not let my grave become

<sup>11</sup>Incompletely Translated [Masnū] Hadith: A Hadith whose Chain of Transmission lacks a Companion transmitter, i.e., a Hadith which a Successor has directly attributed to the Prophet (peace and blessings be upon him) without mentioning a Companion.

<sup>12</sup>Transmissible [Masnū] Hadith: Whatever word, deed, approval, or attribute traced directly back to the Prophet (peace and blessings be upon him) with a connected or disconnected Chain of Transmission.

an idol. Allah curses those peoples who turned the graves of their Prophets into mosques (places of worship).<sup>10</sup>

The saying, "Imam Malik reported in his *Al-Muwatta'*," he is Imam Malik Ibn Anas Ibn Maktib Ibn Abu 'Aaziz Ibn 'Aaziz Al-Ash'ari, Abu 'Abdullah Al-Midani. He was the most notable Imam in Al-Madina Al-Manawwarah (to which the Prophet (peace and blessings be upon him) and the early Muslims migrated from Makkah Al-Mukarrama), and one of the four great Imams, and one of the most knowledgeable men of Prophetic Hadith. This made Imam Al-Bukhari say: The most authentic Chain of Transmission is that of Malik on the authority of Nafi' on the authority of 'Abdullah ibn 'Umar. He died in 179 A.H. Al-Waqidi said: He died in the age of ninety.

The saying, "Allah's Messenger (peace and blessings be upon him) said, 'Oh, Allah! Do not let my grave become an idol that is worshipped.'" Ibn Al-Qayyim said: Allah the Almighty has answered his (peace and blessings be upon him) supplication. And, the Hadith indicate that if the Prophet's grave was worshipped, it would turn into an idol. However, Allah (Glorified be He) protected it and kept it away from the people's reach. The Hadith also indicates that an idol is what is adorned by the worshipper of things like graves, and edifices that are constructed over them. Unfortunately, many people have been misled and already worshipped the graves and those who occupy them in defiance with Allah's Ordinances and Orders.

To block the way before the people of weak faith and others as well, 'Umar ibn Al-Khattab ordered the tree under which Muslims had given the pledge of allegiance to Allah's Prophet (peace and blessings be upon him) because some people used to visit and pray at it. Thereupon, "Umar ordered it to be uprooted."<sup>11</sup>

<sup>10</sup>Narated Tariq ibn Abdirrahman: When I am out for Hajj, I passed by some people offering a prayer, I asked, "What is this mosque?" They said, "This is the Tree where Allah's Messenger took the An-Nidhan Pledge of allegiance." Then I went to Sa' id ibn Al-Musayyib and informed him about it. Sa' id said, "My father said that he was amongst those who had given the Pledge of allegiance to Allah's Messenger (peace and blessings be upon him) beneath the Tree." He (i.e. my father) said, "When we set out the following year, we forgot the Tree and were unable to recognise it." Then Sa' id said (perhaps ironically), "The Companions of

Al-Ma'ruu Ibn Suwaid said: "I performed the Subh (Fajr) prayer with 'Umar Ibn Al-Khattab in the road to Makkah. He saw the people taking different ways and roads. He asked, 'Where do these people go?' It was said, 'Oh, Leader of the Faithful! There is a location in which the Prophet (peace and blessings be upon him) performed the prayer, thus, they used to perform the prayer therein.' He ('Umar (may Allah be pleased with him)) commented, 'Those who came before you were destroyed because of this, they used to follow the footsteps (and venerate the places trodden by) of their Prophets and turn them into places of worship (churches and synagogues); whoever comes across the prayer time in these location, let him perform the prayer therein, do not intend performing the prayer there'"

Also, during the era of 'Umar Ibn Al-Khattab, the Muslims who brought the light of Islam to the city of Tustar found inside the treasury of Al-Hurmuzan a bed on which there was a dead man, beside his head there was a book. The book was translated into Arabic and it revealed many things and pieces of wisdom. That dead man was Prophet Daniel (peace and blessings be upon him). The Muslims dug thirteen grave during daylight; and under the darkness of the night, they buried him in one of these graves in order to prevent the people to know his exact place and take him out again. The people would dare do that for when there were droughts and famine, they used to cling themselves to his bed and seek his aid, thereupon, the rain would fall from the sky and they would be relieved then. It is narrated that he (Daniel) died two-hundred years ago at that very time of 'Umar Ibn Al-Khattab. Amazingly, nothing of his body had changed save few hairs on his back; this is because of the fact that the earth is prohibited to decompose the bodies of Allah's Prophets (peace be upon them all).

Ibn Al-Qayyim said: "In this story, the Mahayirin and Asaar (Migrants and Supporters of Prophet Muhammad (peace and blessings be upon him) i.e. the early Muslims) hid his (Daniel's) grave in order to prevent the people from getting more fascinated by him, to prevent them from supplicating for him or seeking his blessings. But, if the body of that man was found by those who came after those early pious

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the Prophet (peace and blessings be upon him) could not recognize it, nevertheless, you do recognize it, therefore you have a better knowledge." (Narrated by Al-Buthra)

Muslims (i.e. the Prophet's Companions), they would fight one another and they would even worship him besides Allah (Glorified be He)."

Ibn Taymiyah said: The Companions denied and rejected that act of these people (i.e. seeking that dead person's blessings and intercession and glorifying him after his death). Thereupon, whosoever goes to a certain place seeking its blessings, this is rejected in Islam and is prohibited as well. It is prohibited to head for any given location to do any act of worship thereon, unless it is stated by a textual proof in either the Glorious Qur'an or the Prophetic Sunnah.

The saying "Allah's Wrath is immense against those peoples who turned the graves of their Prophets into mosques (places of worship)," this proves the prohibition of building places of worship over graves and also the forbiddance of praying near graves even if there is no building erected over the grave. This is an act of Shirk (polytheism) and it is thus a major sinful deed. In his book "Al-Qawa Li Qaid Umm Al-Qawa" (Proverbs for One Heading for Maklukh), Imam At-Tabari says: "Imam Malik hated to say, 'I visited the Prophet's grave.' And, to justify this, he said, 'Allah's Prophet (peace and blessings be upon him) said, "Oh, Allah! Do not let the people make my grave as idol to be worshipped." Hence, he hated to add this word 'visit' to the grave in order for him not to be like those ignorant people who visit the grave of Prophet Muhammad (peace and blessings be upon him) in a sinful and thus rejected manner. To conclude, he (Malik) wanted to block the way before others in this issue.

Also, this indicates that the Prophet (peace and blessings be upon him) sought Allah's Refuge against what he feared to take place only.

The words, "*Ibn Jarir reported on the authority of Sufyan ibn Mansur on the authority of Mayqid that he said: "[Bare you then considered Al-Lat and Al-'Uzza (two idols of the pagan Arabs)?]" - he*

" Narrated Abu Hurairah (May Allah be pleased with him): Allah's Messenger (peace and blessings be upon him) said, "Whoever takes an oath in which he (forgetfully), names the Al-Lat and Al-'Uzza (i.e. two idols of Arab pagans) should say "La ilaha illallah" (none has the right to be worshipped but Allah), and whoever says to his companion "Come along, let us gamble, must give alms (as an expiation)." (Sahih Al-Bukhari)

*(Al-Lat used to prepare Sawaq for the pilgrims, and when he died, the people began to sit at his grave.)*

The phrase, "*Ibn Jarir reported,*" he is Imam Al-Hafiz Muhammed Ibn Jarir Ibn Yazid Al-Tabari; he wrote on *Tafsir* (explanation of the Glorious Qur'an), history, *Fiqh* (Islamic Jurisprudence) and many other branches of knowledge. Ibn Khuzaimah said: "I have never known any one on earth who was more knowledgeable than Muhammed Ibn Jarir, he used not to imitate others." He was born in 224 A.H. and died in 310 A.H.

The words, "*on the authority of Sufyan,*" Sufyan Ibn Sa'Id Ibn Ma'rur Ath-Thawri, Abu 'Abdullah Al-Kufi. He was a trustworthy narrator, knowledgeable worshipper and he had many disciples and students. He died in 161 A.H. in the age of 64.

The saying, "*Mansur,*" Ibn Al-Mu'tamir Bin 'Abdullah As-Salami. He was a trustworthy narrator and a knowledgeable Muslim jurist. He died in 132 A.H.

The phrase, "*on the authority of Mayyad,*" Ibn Jahr, Abu Al-Hajjaj Al-Makhzumi Al-Makki. He was trustworthy narrator and an Imam in *Tafsir* (Explanation of the Glorious Qur'an). He narrated on the authority of Ibn 'Abbas and many others (may Allah be pleased with them all). He died in 104 A.H.

The words, "*he (Al-Lat used to prepare Sawaq for the pilgrims, and when he died, the people began to sit at his grave.)*" Al-Lat was originally the name of a righteous man who used to prepare food and provisions for the pilgrims; then, after his death, the people began to exaggerate their praises of him, sitting at his grave and taking it as an object of worship besides Allah (Glorified be He). For this reason, every grave whose inhabitant is praised in an exaggerated manner by the people is likely to become an object of worship, even though they may not refer to it as such.

The Khuzaimah said: Al-'Uzza was a tree surrounded by a building and curtains were drawn over it; it was located in a place between Makkah and Al-Ta'if; the tribe of Quraysh used to glorify and praise it in an exaggerated manner. Hence, Abu Sufyan said on the Day of

Uhud, "We do have Al-'Uzza, while you do not (have any 'Uzza to help you (Muslims) and bring you victory."

It is reported on the authority of Ibn 'Abbas (may Allah be pleased with him) that he said: Allah's Messenger (peace and blessings be upon him) said: "*Cursed those women who visit the graves and those who take them as places of worship and hang lights around them.*" (Narrated by Ibn Majah, Abu Dawud and Al-Tirmidhi)

In this Hadith, the Prophet (peace and blessings be upon him) cursed the women who visit the graves because of the inherent weakness in them which may lead them to mourn excessively the departed or dead person. So, it proves the prohibition of women visiting graves. Also, it curses those who take the graves as places of worship, because this leads to the glorification of the graves' inhabitants and worship of them. Also, it curses those who adorn the graves with lights, because this is a waste of wealth without purpose and it leads to the glorification of the graves' inhabitants, very similar to the glorification of idols by those who make them. And the Hadith is a warning and an admonition to every person who would build places of worship over the graves of the righteous as the leaders and praise them excessively, and experience a state of humility which they do not feel when they go to the mosque – and this is among the greatest of sins, indeed it is one of the major sins, which should be eradicated, as the Prophet (peace and blessings be upon him) has made clear in this Hadith, for he did not curse except those who committed major sins.<sup>20</sup>

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<sup>20</sup> Excerpted with minor modifications from *Raah An-Tawheed Explained by Samaa' Sharabi*

## Chapter 22

### The Prophet's Protectiveness of Tawhid and His Blocking of Every Path Leading to Shirk

Allah, the Almighty says in His Glorious Qur'an, *{Verily, there has come unto you a Messenger (Muhammad) (peace and blessings be upon him) from amongst yourselves (i.e. whom you know well). It grieves Him that you should receive any injury or difficulty. He (Muhammad (peace and blessings be upon him)) is anxious over you so be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he (peace and blessings be upon him)) full of pity, kind, and merciful. But if they turn away, say (O Muhammad (peace and blessings be upon him)): "Allah is sufficient for me. La ilaha illa Huna (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."}*<sup>1)</sup> (At-Tawbah, 128-129).

It is reported on the authority of Abu Hurairah (may Allah be pleased with him) that he said: Allah's Messenger (peace and blessings

<sup>1)</sup> Allah's Statement: (Those (i.e. believers) who when the people (hypocrites) said, "Verily, the people (hypocrites) have gathered against you (a great army), therefore, fear them.")

(One) Narrated Ibn 'Abbas (May Allah be pleased with them both): (Paraphrased) "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." was said by Ibrahim (Abraham) (peace and blessings be upon him) when he was thrown into the fire, and it was said by Muhammad (peace and blessings be upon him) when they (i.e. hypocrites) said, "Verily, the people (hypocrites) have gathered against you (a great army), therefore, fear them," but it (only) increased them in Faith and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." (At-Isra' 17:8) (Sahih Al-Bukhari)

(One) Narrated Ibn 'Abbas (May Allah be pleased with them both): The last statement of Ibrahim (Abraham) (peace and blessings be upon him) when he was thrown into the fire, was: "Allah (Alone) is Sufficient for me and He is the Best Disposer (of my affairs)." (Sahih Al-Bukhari)

be upon him) said: "Do not make your homes into graves, nor make my grave into a place of celebration. Send your prayers and blessings upon me, for they will be conveyed to me wherever you may be." (Narrated by Abu Dawud with a Good Chain of Transmission, and all of its narrators are trustworthy)

It is reported on the authority of 'Ali Ibn Al-Husain that he saw a man approaching a small niche before the grave of the Prophet (peace and blessings be upon him) and he went into the niche and began to supplicate. So he ('Ali Ibn Al-Husain) prevented the man from doing so, saying: Shall I not tell you a Hadith of the Prophet (peace and blessings be upon him) which I heard from my father, who in turn, heard it from my grandfather if e 'Ali Ibn Abu Talib (may Allah be pleased with him), who reported from Allah's Messenger (peace and blessings be upon him) that he said: "Do not take my grave as a place of celebration, nor your homes as graves, send prayers and blessings upon me, for your salutations will reach me, wherever you may be." (Narrated in Al-Muttaqoh)

#### FURTHER ISSUES:

1. Explanation of the verse of Sarah At-Tawbah.
2. Evidence of the Prophet's ardent care for his Ummah.
3. The Prophet's protectiveness of Tawheed.
4. The prohibition of visiting the grave of the Prophet (peace and blessings be upon him) for a special occasion or for that manner, though visiting his grave is one of the best deeds.
5. The prohibition of visiting the graves too much.
6. The forbiddance of abandoning worship in the home; instead one should perform supererogatory prayers there.
7. The prohibition of praying at the graves.
8. The prayers and blessings upon the Prophet (peace and blessings be upon him) reach him wherever the supplicator or sender may be.

Deeds of this Ummah are to be paraded before Prophet Muhammad (peace and blessings be upon him) while he is in his grave.



Allah, the Almighty says in His Glorious Qur'an, *(Verily, there has come unto you a Messenger (Muhammad (peace and blessings be upon him)) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad (peace and blessings be upon him)) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins) in order that you may enter Paradise and be saved from the punishment of the Hellfire); for the believers (he (peace and blessings be upon him)) is full of pity, kind, and merciful. But if they turn away, say (O Muhammad (peace and blessings be upon him)): 'Allah is sufficient for me. La ilaha illa Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne.'*<sup>11</sup> (Surah Al-Tawbah: 128-129)

Ibn Katheer said "In this verse, Allah (Glorified be He) has bestowed a great blessing upon mankind, in particular, the Arabs, because He sent to them a Messenger from amongst themselves, who spoke their language. As supplicated by Prophet Ibrahim (peace and blessings be upon him) who prayed, *(Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad (peace and blessings be upon him)) who shall recite unto them Your Verses and instruct them in the Book (this Qur'an) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily!*

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<sup>11</sup>Allah's Statement: "These (i.e. believers) unto whom the people (hypocrites) said, 'Verily, the people (pagans) have gathered against you (a great army), therefore, fear them."

(One) Narrated Ibn Abbas (May Allah be pleased with them both): (He saying) "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)" was said by Ibrahim (Abraham) (peace and blessings be upon him) when he was thrown into the fire, and it was said by Muhammad (peace and blessings be upon him) when they (i.e. hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them," but he (Ibn Abbas) retorted them in Fush and they said, "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." (Sahih Al-Bukhari 173) (Sahih Al-Bukhari)

(One) Narrated Ibn 'Abbas (May Allah be pleased with them both): The last statement of Ibrahim (Abraham) (peace and blessings be upon him) when he was thrown into the fire, was "Allah (Alone) is Sufficient for me and He is the Best Disposer (of my affairs)." (Sahih Al-Bukhari)

*You are the All-Mighty, the All-Wise*. (Surah Al-Baqarah: 129) and, Allah, the Almighty says in His Glorious Qur'an, *(Indeed Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad (peace and blessings be upon him)) from among themselves, reciting unto them His Verses (the Qur'an), and purifying them (from sin by their following him), and instructing them (in) the Book (the Qur'an) and Al-Hikmah (the wisdom and the Sunnah of the Prophet (peace and blessings be upon him)) (i.e. his legal ways, statements, acts of worship), while before that they had been in manifest error.<sup>12</sup>)* (Surah Al 'Imran: 164) Also, *Ia'far ibn*

"Following the Sunnah (legal ways) of the Prophet (peace and blessings be upon him); And the Statement of Allah the Almighty - "And make us leaders for the righteous" (V. 23:74) Mughal said, "Make it a command that follows the Muslims (righteous) people, who preceded us, and when their successor may follow" the Abu said, "(There are) three things which I love for myself and for my brothers, i.e. this Sunnah (the legal ways of the Prophet (peace and blessings be upon him)) which they should learn and not shun, the Qur'an which they should understand and ask the people about, and that they should leave the people except when returning to do good (for them)." (Sahih Al-Bukhari)

(116) Narrated Huthairah: Allah's Messenger (peace and blessings be upon him) said to us, "Certainly Al-Ansar (the true or the moral responsibility or humanity, and all the others which Allah has ordained) descended from the heavens and settled in the roots of the hearts of men (faithful believers); and then the Qur'an was revealed and the people read the Qur'an, (and) then Al-Ansar from it; and also learned it from the Sunnah (both the Qur'an and Al-Sunnah strengthened their (the faithful believers) Ansarity)" (Sahih Al-Bukhari)

(117) Narrated Abu Tha'ib (May Allah be pleased with him): Allah's Messenger (peace and blessings be upon him) said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one, who refuses (to enter it)." (Sahih Al-Bukhari)

(118) Narrated Ibraheem Al-Khalili (May Allah be pleased with them both): Some angels came to Prophet Muhammad (peace and blessings be upon him) while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this comparison of yours." One of them said, "There is no forth an example for him." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who has built a house and then offered therein a banquet and set an inviter (messaged) to invite the people. So whenever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not

Abu Taib said to the Negus, and Al-Mughrirah ibn Shu'bah said to the messenger of Khosrau: "Allah, the Almighty has sent to us a messenger (Muhammad (peace and blessings be upon him)) whom we know his lineage, description, inward, outward, truth and honesty." Sufyan ibn 'Uyaynah narrated from Ja'far ibn Muhammad from his father concerning Allah's Statement, (*Verily, there has come unto you a Messenger (Muhammad (peace and blessings be upon him)) from amongst yourselves (i.e. whom you know well)*), he said: "He (Muhammad (peace and blessings be upon him)) did not catch anything of the Pre-Islamic Era (*Jahiliyah*)".

The saying: *{It grieves him that you should receive any injury or difficulty}*, i.e. he is troubled and grieved by whatever troubles and grieves his Ummah. In the Sahih, it says, "*Verily, this religion is easy.*" All the teachings and regulations of Islam are easy and smooth for whom Allah makes them easy and smooth.

The words, *{He (Muhammad (peace and blessings be upon him)) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins in order that you may enter*

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*...enter the house, nor did he eat of the banquet}*" Then the angels said, "Interpret this parable to him so he may understand it." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The house stands for Paradise and the call-maker is Muhammad (peace and blessings be upon him) and whoever obeys Muhammad (peace and blessings be upon him), obeys Allah, and whoever disobeys Muhammad (peace and blessings be upon him), disobeys Allah. Muhammad (peace and blessings be upon him) separated the people i.e. through his message, the good is distinguished from the bad, and the believers from the disbelievers)." (Shahih Al-Bukhari)

(b) Narrated Abu Musa (May Allah be pleased with him): The Prophet (peace and blessings be upon him) said: "My example, and the example of what I have been sent with, is that of a man who came to some people and said, 'O people! I have seen the enemy's army with my own eyes, and I am the noted warrior; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely. So this is the example of that person who obeys me and follows that truth which I have brought (the Quran and the Sunnah), and the example of the one who disobeys me and disobeys the truth I have brought." (Shahih Al-Bukhari)

*Paradise and be saved from the punishment of the Hell-fire}), means that he ardently seeks that which is beneficial to them and earnestly desires that they be guided aright.*

The saying, *(for the believers the peace and blessings be upon him) is full of pity, kind, and merciful*, i.e. he is full of compassion for them, Allah, the Almighty says in His Glorious Qur'an, *(And be kind and humble to the believers who follow you. Then if they disobey you, say: I am innocent of what you do. And put your trust in the All-Mighty, the Most Merciful)* (Surah Ash-Shura' 215-217). Here, in the verse of the chapter, Allah, the Almighty orders him *(But if they turn away)*, from your legislation and the teachings of Islam, you should say, *(Allah is sufficient for me. La Ilaha illa Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne).*

This verse proves how the Prophet (peace and blessings be upon him) cared for his Ummah, especially his protection of their *Tawheed* and his great efforts to prevent them from falling into whatever might lead to Shirk (polytheism), including his prohibition of glorifying graves, by building structures over them, in particular, his own grave (peace and blessings be upon him).

It is reported on the authority of Abu Hurairah (may Allah be pleased with him) that he said: "Allah's Messenger (peace and blessings be upon him) said: 'Do not make your homes into graves, nor make my grave into a place of celebration. Send your prayers and blessings upon me, for they will be conveyed to me wherever you may be.'" (Narrated by Abu Dawud with a Good Chain of Transmission, and all of its narrators are trustworthy)

About the saying, "Do not make your homes into graves," Ibn Taymiyah said, "Do not make your homes void of prayers, supplications and recitation of the Glorious Qur'an, and thus render them into graves, where acts of worship are not performed and Allah's Name is not mentioned."

It is reported in the two *Sahih*s that Ibn 'Umar narrated in a *Masfi* form, "Offer some of your prayers (*Nawafil*) at home, and do

*nor make your houses as graves.*" (Sahih Al-Bukhari) Also, Ibn 'Umar narrated in a *Masnū* form, "*Do not make your homes into graves, for the Devil flees from the house in which Surah Al-Baqarah is recited.*" (Sahih Muslim)

The saying: '*nor make my grave into a place of celebration,*' he (peace and blessings be upon him) forbade us from taking his grave as a place of celebration where people come to visit on a specific date, for a specific occasion.

The words, '*Send your prayers and blessings upon me, for they will be conveyed to me wherever you may be,*' he (peace and blessings be upon him) ordered us to send prayers and blessings upon him and informed us that the prayers and blessings of any Muslim, whoever he may be and wherever he may be, will be conveyed to him (peace and blessings be upon him).

It is reported on the authority of 'Ali Ibn Al-Husain that he saw a man approaching a small niche before the grave of the Prophet (peace and blessings be upon him) and he went into the niche and began to supplicate. So he ('Ali Ibn Al-Husain) prevented the man from doing so, saying: 'Shall I not tell you a Hadith (of the Prophet (peace and blessings be upon him)) which I heard from my father, who in turn, heard it from my grandfather *r.a.* 'Abi Abu Tamm (may Allah be pleased with him), who reported from Allah's Messenger (peace and blessings be upon him) that he said: "*Do not take my grave as a place of celebration, nor your homes as graves; send prayers and blessings upon me, for your salutations will reach me, wherever you may be.*" (Narrated in Al-Muttaqib)

It is prohibited to intentionally make supplications at the Prophet's grave or any other grave. It is also prohibited to abandon worship and remembrance of Allah (Glorified be He) in one's home. Praying at the graves is also prohibited and totally rejected in Islam. Here is evidence that the prayers and salutations, which a Muslim sends upon the Prophet (peace and blessings be upon him) will be conveyed to him whether the Muslim is near or far from his grave. Also, the dead believer can benefit from the supplications of the living believer. Allah, the Almighty knows best.

The words: "Ah ibn Al-Husayn," refers to Ibu 'Abi Abu Talib, Zain Al-'Abidin (may Allah be pleased with him). He was the best of all the Followers. Az-Zahrî said: "I have never seen any one from the Qurâsh, who was better than him (i.e. 'Ah ibn Al-Husayn)." He died in 93 A.H.

The saying: "He saw a man approaching a small niche before the grave of the Prophet (peace and blessings be upon him) and he went into the niche and began to supplicate. So he ('Ah ibn Al-Husayn) prevented the man from doing so," proves the prohibition of heading for graves for the purpose of supplication and invocation.

Ibn Taymiyah said: "I have never known any one who permitted this, for this would be like taking it as a celebration. The Companions of Prophet Muhammad (peace and blessings be upon him) used to enter his mosque, perform the prayer, then either leave the mosque or stay for a while, without exceeding the grave and make salutations to him. They used to do this for the Prophet (peace and blessings be upon him) forbade them to take his grave as a place of celebratory visits. He informed them and us after them, that the prayers and supplications reach him wherever the person who stands them is."

Muslim scholars unanimously agreed that it is not permissible for any one who visits the Prophet's grave to face it while he makes his prayers or supplications. Also, there is a famous Hadith that forbids setting out on a journey to visit other than the three sacred mosques. Hence, the Hadith proves the prohibition of setting out on a journey to visit his grave or any other, for this would be taking them as a place of celebratory visits, and thus, lead to Shirk (polytheism) in regards to Allah, the One, Whom none has the right to be worshipped but Him. It is reported in Saikh Al-Bukhari that the Prophet (peace and blessings be upon him) said: "Do not prepare yourself for a journey except to three Mosques, i.e. Al-Masjid Al-Haram, the Mosque of Aqsa (Jerusalem) and my Mosque" (Saikh Al-Bukhari).

'(Narrated in Al-Muhsanah),' refers to a book in which the author compiled the Hadiths with Good Chain of Transmission that were not included in the two Sahîhs of Al-Bukhari and Muslim.

The author of that book is Abu 'Abdullah Muhammed ibn 'Abdal

Wa'ab Al-Maqdisi, Al-Hafiz, Drayz' Ad-Din Al-Hantali. He was one of the most notable men of knowledge. Imam Ash-Shahabi said: "He spent his whole life in doing this task of compiling knowledge and the Prophetic Hadiths. He was very pious, strict in matters of religion, honest, and punctual. May Allah, the Almighty shower mercy on his good soul.

Ibn Taymiyah said: "No doubt, the Hadiths he deemed to be *Good* are far better than those made so by Al-Hakim." He died in 640 A.H.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 23

### Some People of This Ummah Worship Idols

Allah, the Almighty says, *{Have you not seen those who were given a portion of the Scripture? They believe in Jib and Tagħar<sup>6</sup> and say to the disbelievers that they are better guided as regards the way than the believers (Muslims). (An-Nisa': 51)}*

Allah, the Almighty says, *(Say (O Muhammad (peace and blessings be upon him)) to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allah: those (Jews) who incurred the Curse of Allah and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped Tagħraf (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world).} (Al-Mā'idah, 60)*

Allah, the Almighty says, *(And thus We made their case known (to the people), that they might know that the Promise of Allah is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: 'Construct a building over them; their Lord knows best about them.' (Then) those who won their point said (most probably the disbelievers): 'We verily shall build a place of worship over them.'} (Al-Kahf, 21)*

It is reported on the authority of Abu Sa'īd Al-Khudrī (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said: "Surely, you will follow the ways of those before you, just as the flight of one arrow resembles another, so much so, that

<sup>6</sup> The words "Jib and Tagħar" cover wide meanings. They mean anything worshipped other than the Real God (Allah) i.e. all the false deities, it may be an idol, Satan, graves, stone, sun, star, angel, human being, a Messenger, trees (Please see, Tafsir Ibn Kathir).

*even if they entered the hole of a lizard, you would enter it.*" They said: "Do you mean the Jews and Christians?" He (peace and blessings be upon him) replied: "If not them, then whom?" (Narrated by Al-Bukhari and Muslim)

It is narrated by Muslim on the authority of Thawban (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said: "Verily, Allah (Glory be His) folded the earth for me, so much so that I saw its East and its West. The kingdom of my Ummah will reach as far as the earth was folded for me. The two treasures, both the red and the white were given to me. I prayed to my Lord that He may not destroy my Ummah by a widespread drought and nor give sovereignty over them to an enemy who exterminates them in large numbers except from themselves. And then verify, my Lord said: 'Oh, Muhammad (peace and blessings be upon him)! When I issue a decree, it is not withdrawn; I have promised your Ummah that I will not destroy it by a widespread drought and I shall not give sovereignty of them to an enemy who exterminates them in large numbers, even if they are stormed from all sides of the earth except from among themselves. Only a portion of them will destroy another portion and a portion will take another portion prisoner.'"

This was also narrated by Al-Barqani, who added: "I fear for my Ummah those leaders who will send them astray. When the sword is used among my people, it will not be withdrawn from them until the Day of Resurrection and the Hour will not come until a tribe from among my Ummah attach themselves to the polytheists and members of my people worship idols; and there will be among my Ummah thirty liars, all of them claiming that he is a Prophet, though I am the Seal of the Prophets - none will come after me. But some of my Ummah will continue to hold to the truth and they will be victorious and they will not be harmed by those who oppose them until Allah's Command comes."

#### FURTHER ISSUES:

1. Explanation of the verse of Surah An-Nisa'.
2. Explanation of the verse of Surah Al-Ma'idah.
3. Explanation of the verse of Surah Al-Kahf

4. What is really meant with belief in *Al-Jah* and *Al-Taghut*.
5. The saying: The disbelievers who know that they are disbelievers are more guided than the faithful believers.
6. This kind of *Shirk* (polytheism) must be there and seen by this *Ummah*.
7. Declaring that idol worship will be practiced by some people of this *Ummah*.
8. Appearance of those who claim Prophethood such as Al-Mukhtar who confessed the two testimonies and that he is one of this *Ummah* of Prophet Muhammad (peace and blessings be upon him) and that Prophet Muhammad is a true Prophet and the Glorious Qur'an is really from Allah the Almighty. Moreover, the Qur'an states that Prophet Muhammad (peace and blessings be upon him) is the Seal of Prophets. Despite all this, he (Al-Mukhtar) was believed in what he claimed and when he appeared in the last days of the Prophet's Companions, many people (surely other than the Prophet's Companions) followed him.
9. The continuation of the Truth among some of this *Ummah* until comes the Command of Allah, Glory be His.
10. The great sign that though they will be very few in number, they will not be harmed by those who oppose or let them down.
11. The continuation of this till the Last Hour comes
12. The great signs included here, foremost among which are the following:
  - Informing us that Allah Almighty folded the East and West for him (Prophet Muhammad (peace and blessings be upon him)).
  - Informing us that he was given the two treasures: the red and the white.
  - Informing us that his invocations for the sake of his *Ummah* were accepted in the two occasions.
  - Informing us that his third request was not accepted
  - Informing us that the sword will be used among this *Ummah* and it will not be withdrawn from it until the Day of Resurrection.

- Informing us that many people will claim to be Prophets after Prophet Muhammad (peace and blessings be upon him).
- Informing us that the a number thus *Ummah* will hold fast to the true religion, that they will aided by Allah, Glory be His, and they will not be harmed by those who abandon them or those who plot against them until the Command of Allah comes
- Informing us that the most thing bt (Prophet Muhammad (peace and blessings be upon him) feared for his *Ummah* is the leaders who will send this *Ummah* astray.

### 13 Meaning of idol worship.

\* \* \* \* \*

Allah, the Almighty says, (*Have you not seen those who were given a portion of the Scripture? They believe in Jibril and Taghat<sup>12</sup> and say to the disbelievers that they are better guided as regards the way, than the believers (Muslims)*), (Surah An-Nisa': 51)

The Arabic word *Anthan* stands for anything worshipped other than the Real God (Allah), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed. Allah, the Almighty says in His Glorious Qur'an, {He said: "Worship you that which you (yourselves) curse"} (Surah As-Saffat: 95) and, {They said: We worship idols, and to them we are ever devoted} (Surah Ash-Shu'ara': 71) and, {You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision; so seek your provision from Allah (Alone), and worship Him ( Alone), and be grateful to Him. To Him ( Alone) you will be brought back} (Surah Al-'Ankabut: 17)

All these verses show that the word *Worhan* covers a very wide range of images, idols and all that is worshipped besides Allah, the Almighty.

<sup>12</sup> The words "Jibril and Taghat" cover wide meanings. They mean anything worshipped other than the Real God (Allah); i.e. all the false deities, it may be an idol, Satan, graves, stone, sun, star, angel, human being, a messenger, saints [Please see, *Tajbir ibn Kathir*]

The saying, "They believe in *Jib* and *Tayhat*," narrated Ibn Huzaim on the authority of 'Ikrimah: "When Huyayi ibn Akhtab and Ka'b ibn Al-Ashraf approached Makkah, the people of Quraish said, 'You are the People of the Book and knowledge; so what is your opinion of us and of Muhammad?' They (Huyayi and Ka'b) asked, 'Tell us about you and about Muhammad.' The people of Quraish said, 'We observe the ties of kinship, slaughter the best of all camels, patron the pilgrims and revere the prisoners of war. While, Muhammad is cut off from his family, he severed the ties of relationship and he is followed by the thieves from among the tribe of Qahtan, who attack the pilgrims. So, which one is better than the other?' They (Huyayi and Ka'b) replied, 'You are better than him.' Upon that, Allah, the Almighty revealed the following verse (where you not seen above who were given a portion of the Scripture? They believe in *Jib* and *Tayhat* and say to the disbelievers that they are better guided as regards the way than the believers (Muslims)). (Surah An-Nisa' 51)"

'Umar ibn Al-Khattab (may Allah be pleased with him) said, "Al-Jib is sorcery and Al-Tayhat is the Devil." A similar saying was pronounced by Ibn 'Abbas, Abu Al-'Alyah, Mujahid, Al-Hassan and others. Also, Ibn 'Abbas, 'Ikrimah and Abu Malik said, "Al-Jib is the Devil - Ibn 'Abbas added, "In the Abyssorean language." Ibn 'Abbas narrated also, "Al-Jib is Shirk (polytheism)." He also narrated, "Al-Jib is idols." He also narrated, "Al-Jib is Huyayi ibn Akhtab." Ash-Shi'i said, "Al-Jib is the soothsayer." Mujahid said, "Al-Jib is Ka'b ibn Al-Ashraf." And, Al-Jawduri said, "Al-Jib is a word that includes the idol, the soothsayer and the sorceress."

Allah, the Almighty says, (Say (O Muhammad (peace and blessings be upon him)) to the people of the Scripture, 'Shall I inform you of something worse than that, regarding the recompence from Allah: those (Jews) who incurred the Curse of Allah and His Wrath, and those of whom (some) He transformed into monkeys and swine, and those who worshipped Taghat (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)?) (Surah Al-Maidah 60)

Allah, the Almighty says, addressing His Prophet Muhammad (peace and blessings be upon him): (*Say, oh, Muhammad, to those disbelievers from amongst the People of the Book: "Shall I inform you about those who will receive the worst punishment on the Day of Resurrection? They are those of you whom Allah Almighty has banished from His Mercy and His Wrath is upon them and He, the Almighty, has turned them into apes and swine, and they worship idols.*). Because of these evil attributes, Allah, the Almighty has informed us that they are the worst of people and the farthest astray." At-Thawri narrated on the authority of 'Aqra'ah ibn Marthad on the authority of Al-Mughrirah ibn 'Abdullah Al-Yassiruri from Ma'ur ibn Suwaid that 'Abdullah ibn Mar'ud (may Allah be pleased with him) said that Umm Habiba, the wife of Allah's Messenger (peace and blessings be upon him), said: "*O Allah, enable me to derive benefit from my husband, the Messenger of Allah (peace and blessings be upon him), and from my father Abu Sufyan and from my brother Mu'ayyid*" Allah's Messenger (peace and blessings be upon him) said: "*You have asked from Allah about the duration of life already set, and the length of days already allotted and the sustenance, the share of which has been fixed. Allah would not do anything earlier before its due time, and He would not delay anything beyond its due time. And if you were to ask Allah to provide you with refuge from the torment of the Hell-Fire, or from the torment of the grave, it would have good in store for you and better for you also.*" He (the narrator) further said: "Menon was made before him (Allah's Messenger (peace and blessings be upon him)) about monkeys, and Mu'ar (one of the narrators) said: 'I think that (the narrator) also (made a mention) of the swine, which had undergone metamorphosis.' Thereupon he (the Prophet (peace and blessings be upon him)) said: '*Verily, Allah did not cause the race of those, which suffered metamorphosis to grow or they were not survived by young ones. Monkeys and swine had been in existence even before the metamorphosis of human beings.*'" (Narrated by Muslim)

The words, '*Those who incurred the Curse of Allah and His Wrath,*' i.e. the Jews; and '*Those of whom (some) He transformed into monkeys and swine,*' the monkeys were the people of the Sabbath and the swine were the Jews, who asked for and disbelieved in the Table Spread of 'Isa (Jesus (peace and blessings be upon him)). Additionally, 'Ah ibn Abu Talha narrated on the authority of 'Abdullah ibn 'Abbas

that: "The two transformations were suffered by the people of the Saburb: the young men were transformed into monkeys, and the old ones into swine." And, "Those who worshipped Tagħraf, " i.e., He (Allah) made some of them worship Tagħraf – that they obeyed Satan in all that he ordered them to do.

Concerning the saying, "Such are worse in rank, than what you think, and Far more away from the Right Path "

Allah, the Almighty says, *(And thus We made their case known to the people), that they might know that the Promise of Allah is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: 'Construct a building over them; their Lord knows best about them then those who won their point said (most probably the disbelievers): 'We verily shall build a place of worship over them.')* (Surah Al-Kahf, 21)

What is meant here is what those people did with the people of the Cave after their death, which is abhorred and rejected by Islam. 'A'ishah (may Allah be pleased with her) reported: "The Messenger of Allah (peace and blessings be upon him) said during his illness from which he never recovered: 'Allah cursed the Jews and the Christians that they took the graves of their prophets as mosques.' She ('A'ishah) reported: Had it not been so, his (the Prophet's) grave would have been in an open place, but it could not be due to the fear that it may be taken as a mosque." <sup>16</sup>

<sup>16</sup> Abu Hurayrah (May Allah be pleased with him) reported: The Messenger of Allah (peace and blessings be upon him) said: "Let Allah destroy the Jews for they have taken the graves of their prophets as places of worship." (Narrated Muslim)

'A'ishah and Abdurrahman reported: "As the Messenger of Allah (peace and blessings be upon him) was about to break his fast, he drew his sheet upon his face and when he felt uneasy, he uncovered his face and said in that very state: Let there be curse upon the Jews and the Christians that they have taken the graves of their prophets as places of worship. He in fact warned (his men) against what they (the Jews and the Christians) did." (Sahih Muslim)

Rabiah (may Allah be pleased with her) reported: "I heard from the Messenger of Allah (peace and blessings be upon him) five days before his death and he said: I stand acquitted before Allah that I took any one of you as friend, for

It is reported on the authority of Abu Sa' id Al-Khudri (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said: "Surely, you will follow the ways of those before you, just as the flight of one arrow resembles another, so much so, that even if they entered the hole of a lizard, you would enter it." They said: "Do you mean the Jews and Christians?" He (peace and blessings be upon him) replied: "(If not them,) then whom?" (Narrated by Al-Bukhari and Muslim)

This means that this Ummah will imitate the previous nations in all that they have done: their customs, regulations, and even faith just as the flight of an arrow resembles another. This is indeed a sign of the truthfulness of Prophet Muhammad (peace and blessings be upon him) as what he has informed us has already taken place in more than one occasion among this Ummah.

The saying: "So much so, that even if they entered the hole of a lizard, you would enter it," in another Hadith, "so much so, that even if some of them commit adultery with his own mother in public, some of my Ummah would do that as well." He (peace and blessings be upon him) meant that his Ummah will not leave anything done by these previous nations but they will imitate it. That's why Sufyan Ibn 'Uyaynah said, "Whoever becomes corrupt from among our scholars, he has some likeness to the Jews, and whoever becomes corrupt from among our pious worshipping men, he has some likeness to the Christians."

However, the number of the two categories is so great, but Praise

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Allah has taken me as His friend, or He took Ibrahim as His friend. Had I taken any one of my Ummah as a friend, I would have taken Abu Bakr as a friend. Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques. I forbid you to do that." (Narrated Imam Muslim)

'A'ishah (may Allah be pleased with her) reported: (Umar, Mu'awiyah and Umar Suhayl made a mention before the Messenger of Allah (peace and blessings be upon him) of a church which they had seen in Abyssinia and which had pictures in it. The Messenger of Allah (peace and blessings be upon him) said: "When a man prays among them (among the religious groups) does they build a place of worship on his grave, and then decorate it with such pictures? They would be the worst of creatures on the Day of Judgment in the Sight of Allah." (Sahih Muslim)

be to Allah Who never let this Ummah unanimously agree on something wrong, as mentioned in the Hadith of Thawban which will be outlined soon.

It is narrated by Muslim on the authority of Thawban (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said, "Verily, Allah (Glory be His) folded the earth for me, so much so that I saw its East and its West: The kingdom of my Ummah will reach as far as the earth was folded for me. The two treasures, both the red and the white were given to me. I prayed to my Lord that He may not destroy my Ummah by a widespread drought and not give sovereignty over them to an enemy who annihilates them in large numbers except from themselves. And then verily, my Lord said: 'O, Muhammad (peace and blessings be upon him)! When I issue a decree, it is not withdrawn: I have promised your Ummah that I will not destroy it by a widespread drought and I shall not give sovereignty of them to an enemy who exterminates them in large numbers, even if they are starved from all sides of the earth except from among themselves. Only a portion of them will destroy another portion and a portion will take another portion prisoner.'"

This Hadith was narrated by Abu Dawud in his Sunan and by Ibn Majah as well.

Thawban was the freed-slave of Prophet Muhammad (peace and blessings be upon him) and his companion, who remained loyal to him and was ever with him. Following the death of the Prophet (peace and blessings be upon him), he moved to Sham (Syria) and died in Hums in 54 A.H.

"Verily, Allah (Glory be His) folded the earth for me, so much so that I saw its East and its West," i.e. Allah, the Almighty gathered together for him all of the earth, and he saw all that is between the East and the West."

The saying "The kingdom of my Ummah will reach as far as the earth was folded for me," Imam Al-Qurtubi said, "This saying was proven truthful and it really took place, and this is of course a sign of Prophethood. That the kingdom of his Ummah would stretch across all

of the earth till it reached Tarjah as the west, to what is beyond Khurasan and many territories of As-Sina and India in the East and others as well. However, the kingdom of his Ummah did not reach that expansion either to the north or to the south and the Prophet (peace and blessings be upon him) did not mention that in his Hadith. Again, this is a sign of the truthfulness of his Prophethood (peace and blessings be upon him)."

The words, "*The two treasures, both the red and the white were given to me,*" Imam Al-Qurnubi said, "He meant the treasure of Khozrau, king of the Persians, and the treasure of Caesar, king of the Romans and their respective palaces and territories. He (peace and blessings be upon him) said: "*By Him in Whose Hand my soul is! Their treasures will be spent in the Cause of Allah*" He (peace and blessings be upon him) meant that the red treasure, that of Caesar, that gold was abundant with them, and with the white treasure he (peace and blessings be upon him) meant that of Khozrau for they had plenty of silver. Indeed, this was realized during the Caliphate of 'Umar Ibn Al-Khattab (may Allah be pleased with him) as he was brought the crown of Khozrau, his treasures and he owned all that was between the boundaries of Khozrau's territories. The same was done to Caesar, the Roman king.

The saying: "*I prayed to my Lord that He may not destroy my Ummah by a widespread drought,*" Allah, the Almighty says in His Glorious Qur'an, [And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruit (crops), that they might remember (take heed)]. (Surah Al-A'raf 130)

The words, "*Oh, Muhammad (peace and blessings be upon him)! When I issue a decree, it is not withdrawn,*" i.e. when I issue a decree, nothing will withdraw or prevent it. Indeed, no one can ever prevent it. The Prophet (peace and blessings be upon him) said, '*No one can ever prevent what You have decreed.*'

The saying: '*This was also narrated by Al-Burqani, he was Al-Hafiz Al-Kabeer Abu Bakr Ahmad ibn Muhammad ibn Ahmad ibn Ghahib Al-Khowarizmi Ash-Shafi'i*'. He was born in 336 A.H. and died in 433 A.H. Al-Khaib said, "He was trustworthy, accurate and poss-

(in transmitting the Prophetic Hadith from Prophet Muhammad (peace and blessings be upon him)). I have never seen anyone who was better than him in this respect. He was knowledgeable in matters of jurisprudence. He wrote many books and compilations. He compiled a *Masnud* in which he cited all Hadiths that can be found in the Two *Sahîhs* of Al-Bukhari and Muslim. He also compiled the Hadiths of Abu Thawr, Shu'ib and many others from among the Transmitters of Prophetic Hadith.

This Hadith was narrated by Abu Dawud on the authority of Abu Qilash from Abu Asma' from Thawhan (may Allah be pleased with him) as saying: "The Messenger of Allah (peace and blessings be upon him) said: 'Allah, the Exalted, folded for me the earth, or he said (the narrator is doubtful). 'My Lord folded for me the earth, so much so that I saw its east and west & c. the extremes). The kingdom of my Community will reach as far as the earth was folded for me. The two treasures, the red and the white, were bestowed on me. I prayed to my Lord that He may not destroy my Community by a prevailing famine, and not give their control to an enemy who annihilates them en masse except from among themselves. My Lord said to me: 'Muhammad, if I make a decision, it is not withdrawn; and I shall not destroy them by a prevailing famine, and I shall not give their control to an enemy, except from among themselves, who exterminates them en masse, even if they are stored from all sides of the earth, only a section of them will destroy another section, and a section will excommunicate another section.' I am afraid for my Community, because of those leaders who will lead them astray. When the sword is used among my people, it will not be withdrawn from them till the Day of Resurrection, and the Last Hour will not come before the tribes of my people attach themselves to the polytheists and the tribes of my people worship idols. There will be among my people thirty great bars and each of them will claim that he is (Allah's) prophet, whereas I am the Seal of the Prophets after whom (sic) there will be no prophet, and a section of my people will continue to hold to the truth - according to Ibn 'Abi'l's version: (will continue to dominate) - the agreed version goes: "and will not be injured by those who oppose them, till Allah's Command comes." (Narrated by Abu Dawud with an authentic Chain of Transmission)

Also, Abu Dawud narrated on the authority of 'Abdullah Ibn

Mas'ud (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said, "The *will* of Islam will go round all the year thirty-five, or thirty-six, or thirty-seven; then if they perish, they will have followed the path of those, who perished before them, but if their religion is maintained, it will be maintained for seventy years. I asked: Does it mean seventy years, which remain or seventy years, which have gone by? He replied: It means (seventy years) that have gone by." (Narrated by Abu Dawud)

Also, Abu Dawud narrated in his *Sunan* on the authority of Abu Hurairah (may Allah be pleased with him): "The time will become short, knowledge will be decreased, civil strife (Fitna) will appear, ignorance will be cast into the people's hearts, and Flirt will be prevalent. He was asked: Messenger of Allah! What is it? He replied: Slaughter, slaughter." (Narrated by Abu Dawud)

The saying: 'I fear for my Ummah those leaders who will lead them astray,' i.e. the leaders, scholars and worshippers, who judge among them and thus lead them astray. In the same vein, Allah, the Almighty says in His Glorious Qur'an, {And they will say: Our Lord! Verily, we obeyed our chiefs and our great ones, but they misled us from the (Right) Way}. (Surah Al-Alaq: 67)<sup>1</sup>

Some of these people used to say to his followers: "Whoever amongst you needs anything, let him come to my grave because I will carry it out for him. Verily, there is no good in a man who is kept aloof (or away) from his companions with an arms length of dust." This is indeed the clear and great falsehood as those used to call upon their followers to worship them besides Allah and ask them to do things,

<sup>1</sup> Allah, the Almighty says also, {And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors} (Al-An 'am: 119) and, {And indeed most of the signs of old went astray before them} (As-Saffat: 7). There are so many other verses in the Glorious Qur'an covering the same area. Also, it has been narrated on the authority of Ziyad ibn Hisham as saying: "Our 'Umar asked me: 'Do you know what can demolish Islam?' I replied: 'No.' He ("Umar) said: 'It (Islam) can be demolished by fault of scholars, debauch of hypocrites using the Qur'an (in argumentation), and rule of the leaders who lead the people astray.'" (Narrated by Ad-Darimi)

which they were not able to do. Allah, the Almighty says in His Glorious Qur'an, (*He calls besides Allah unto that which neither harms him nor profits him. That is a straying far away. He calls unto him whose harm is nearer than his profit: certainly, an evil Maala (patron) and certainly an evil friend!*) (Surah Al-Hajj: 12-13) and, Allah (Glorified be He) says, (*Yet they have taken besides Him other alibah (gods) who created nothing but are themselves created, and possess neither hurt nor benefit for themselves, and possess no power (of creating) death, nor (of giving) life, nor of raising the dead.*) (Surah Al-Furqan: 3) and, (*You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision: so seek your provision from Allah (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.*) (Surah Al-'Ankabut: 17)

There are also many examples of this that can be found in the Glorious Qur'an in which Allah, the Almighty distinguishes between guidance and falsehood.

In pursuit of this also, are those who claim to have attained a given high rank with Allah upon which he is no longer required to observe the religious duties and obligations. They also claim that the *Auliya'* (pl. With meaning protector or guardian) can be sought for help and relief in both their lives and after their death. That they bring benefit and cause harm and make provisions for everything. They also claim that they have access to *Al-Lauh Al-Mahfuz* (The Book Kept Hidden). They also claim that they know what is hidden in the hearts of the people. They permit the building of places of worship over the graves of prophets and pious dead men along with lighting them with lamps. And so many other fallacies and lies, which they bear and shoulder on their backs.

Abu Ad-Darda' (may Allah be pleased with him) narrated from Prophet Muhammed (peace and blessings be upon him) that he said, "*The most abhorred thing I ever fear for my Ummah is the leaders, who will lead astray.*" (Narrated by Abu Dawud At-Tayalisi) Also, Thawban (May Allah be pleased with him) narrated from Allah's Prophet (peace and blessings be upon him) that he said, "*I am afraid about my community of those leaders, who will lead astray.*" (Narrated by Ad-Darini)

Allah, the Almighty shows in His Glorious Qur'an, His Straight Path, which is the path of the true believers. So, whoever innovates anything, which is not in Allah's Book or the Sunnah of His Prophet (peace and blessings be upon him), he is cursed and his innovation is rejected. Prophet Muhammad (peace and blessings be upon him) said, "*He who innovates (an act or practice) or gives protection to an innovator, there is a curse of Allah and that of His angels and that of the whole humanity upon him.*"<sup>77</sup> (Narrated by Muslim) and, "A'ishah (may Allah be pleased with her) reported Allah's Messenger (peace and blessings be upon him) as saying, "*He who innovates things in our affairs for which there is no valid (reason) commits sin and these are to be rejected.*" (Narrated by Muslim) There are so many other Hadiths indicating the same principle, which is explicitly proven in the Glorious Qur'an in more than one location, such as: {*Say (O' Muhammad (peace and blessings be upon him)) to these idolaters (pagan Arabs) of your folk; Follow what has been sent down unto you from your Lord (the Qur'an and Prophet Muhammad's Sunnah), and follow not any Amilin' (protectors and helpers who order you to associate partners in worship with Allah), besides Him (Allah). Little do you remember!*} (Surah Al-A'raf 3) and He (Glorified be He) says, {*Then We have put you (O' Muhammad (peace and blessings be upon him)) on a (plain)*

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<sup>77</sup> The full version of the Hadith reads: *Badr ibn Al-Tamim reported on the authority of his father 'Abd ibn Abi Talib (may Allah be pleased with him) addressed us and said: He who thinks that we (the members of the Prophet's family) made anything else besides the Book of Allah and the Sunnah (and he said that Sunnah was tied to the neckband of the sword) tells a lie. (The Sunnah) consists (problematic) pertaining to the ages of the creation and (the recompence) of the universe, and it also records the words of the Prophet (peace and blessings be upon him). Madinah is a sacred territory from Ayy to Thaur (it is most probably Ullah). He who innovates (an act or practice) or gives protection to an innovator, there is a curse of Allah and that of His angels and that of the whole humanity upon him. Allah will not accept from him (as a recompence) any obligatory act or supererogatory act, and the responsibility of the Muslim is a joint responsibility, even the lowest in rank can undertake the responsibility (on behalf of others), and he who claims anyone else as his father besides his own father or makes one his ally other than the one (who freed him), there is a curse of Allah, that of His angels and that of the whole mankind upon him. Allah will not accept the obligatory act of the supererogatory act (as a recompence) from him.*" (Narrated by Muslim)

*way of (Our) commandment like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islamic Monotheism). So follow you that (Islamic Monotheism and its laws), and follow not the deities of those who know not.* {Surah Al-Iatayuh: 14}

It has been narrated on the authority of Ziyad ibn Hudur that: "Once 'Umar (may Allah be pleased with him) asked me, 'Do you know what can demolish Islam?' I replied, 'No.' He ('Umar) said, 'It (Islam) can be demolished by the faults of scholars, debates of hypocrites using the Qur'an for argumentation, and the rule of the leaders who lead the people astray.' " (Narrated by Ad-Darimi)

Yazid ibn 'Umar said, "*Mu'askib ibn Jabal* (may Allah be pleased with him) never attended a session in which Allah is remembered but he would say, 'Allah is a Just Judge. Those who doubt (this) are perished. Beware of the fault of the wise, as Satan may utter falsehood through the tongue of the wise. And, the hypocrite may say the word of truth.'" (Narrated by Abu Dawud and others)

The saying: '*When the sword is used among my people, it will not be withdrawn from them until the Day of Resurrection,*' this has taken place as the sword was used in killing 'Uthman ibn 'Affan (may Allah be pleased with him) —that was the beginning — and it has not been withdrawn since then. However, the killing of Muslims by Muslims may take place every now and then and it may be more at sometimes than at others.

The saying: '*And the Hour will not come until a tribe from among my Ummah attach themselves to the polytheists,*' In another version of the Hadith '*until some tribes from among my Ummah attach themselves to the polytheists.*' This means that this/those tribe/s will attach itself and take the side of the polytheists after denouncing the religion of Islam.

The saying: '*And members of my people worship idols,*' this proves that some of this Ummah will worship idols. It also refutes the allegations of those, who deny that the grave worshippers are committing Shirk (polytheism) as they worship idols. The validity of this Hadith is also supported by the Hadith narrated by Al-Bukhari and

Muslim that reads, Abu Hurairah (may Allah be pleased with him) reported Allah's Messenger (peace and blessings be upon him) as saying, "The Last Hour would not come until the women of the tribe of Daur would be seen going round Dhu Al-Khalasa (for worship) and Dhu Al-Khalasa is a place in Tabuk, where there was a temple in which the people of the tribe of Daur used to worship the idol." (Narrated by Muslim)<sup>77</sup>

Ibn Al-Qayim said in the story of demolishing Al-Lat when the tribe of Thaqif embraced Islam: "This indicates that it is not permissible to keep the signs (places and locations) of Shirk (polytheism) and tyranny after being able to demolish and destroy them even for a single day." The same ruling applies for the buildings constructed over the graves, which was worshipped besides Allah, and the stones which were taken for bringing blessings and making vows, they should not be left undestroyed when Muslims are able to remove them.<sup>78</sup>

The words, 'And there will be among my Ummah thirty Bars, all of them claiming that he is a Prophet.' Imam Al-Qurtubi said: "Their number was mentioned in detail in the Hadith that has been narrated by Hudhaifah (may Allah be pleased with him) who said: Allah's Messenger (peace and blessings be upon him) said, "There will be among my Ummah twenty-seven bars; there will be four women among them." (Compiled by Abu Nu'aim who said, 'This is a Gharib<sup>79</sup> Hadith') However, the Hadith that was narrated by Thawban is more

<sup>77</sup> A'ishah (May Allah be pleased with her) reported I heard Allah's Messenger (peace and blessings be upon him) as saying: "The (system) of night and day would not end until the people have taken to the worship of Lat and 'Uzza. I said: 'Allah's Messenger, I think when Allah has revealed this verse [He is Who has sent His Messenger with right guidance, and true religion, so that He may cause it to prevail upon all religions, though the polytheists are averse (to it)] (Al-Taqabah: 33), it implies that (this promise) is going to be fulfilled.' Thereupon he (Allah's Messenger) said: 'It would happen as Allah would like. Then Allah would send the sweet fragrance air by which everyone who has even a natural grain of faith in Him would die and those only would survive who would have no goodness in them. And they would revert to the religion of their forefathers.'" (Narrated by Muslim).

<sup>78</sup> Unnumbered (Gharib) Hadith: A Hadith reported by just one narrator at every one stage of the Chain of Transmission.

authentic, than this last one.

Al-Qadi 'Iyad counted those who claimed Prophethood starting from the lifetime of Prophet Muhammad (peace and blessings be upon him) till the present day (of his)<sup>41</sup> and found them to be thirty as the Hadith stated. This is clear for anyone, who studies the books of history.

Al-Hafiz said: "This was proven valid during the lifetime of Prophet Muhammad (peace and blessings be upon him) as Musalimah Al-Kadhib (the Liar) emerged in Al-Yamanah and Al-Awsad Al-'Anas in Yemen. During the Caliphate of Abu Bakr As-Siddiq (may Allah be pleased with him) there emerged Tufayl ibn Khawalid in the Banu Asad ibn Khezraijah, and Sajah in the Banu Tamim. However, Al-Awsad was killed in the lifetime of Prophet Muhammad (peace and blessings be upon him) and Musalimah was killed during the Caliphate of Abu Bakr. The latter was killed by Wahshi ibn Harb, who killed Hamzah ibn 'Abdul Muttalib (may Allah be pleased with him) at the battle of Uhud. Wahshi was helped by a man from among the Anصار (Helpers and Supporters of Prophet Muhammad from the people of Madinah) in killing Musalimah the Liar on the day of Al-Yamanah. While, Tufayl repented to Allah, the Almighty and died as a Muslim during the Caliphate of 'Umar ibn Al-Khattab (may Allah be pleased with him). It has also been reported that Sajah repented to Allah and returned to the fold of Islam. Also, there was Al-Mukhtar ibn Abu 'Utba Ath-Thaqafi, who claimed the love for the Prophet's family and then claimed Prophethood and that Gabriel (peace and blessings be upon him) descended on him and revealed inspiration to him. Also, Al-Harith the Liar appeared during the Caliphate of 'Abdul Muttalib ibn Marwan and he was killed at that time. In addition, during the Caliphate of Banu Al-'Abbas, a number of people claimed Prophethood as well."

One should know that the Hadith does not tell about all those who claimed Prophethood, rather, it tells us about those from among them who gained followers, strength and fame. Those who claimed Prophethood out of insanity or grudge are countless.

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<sup>41</sup> Translator

The saying "Though I am the Seal of the Prophets," Al-Hasan said. "The Seal" here means the last and final one, Allah, the Almighty says in His Glorious Qur'an, *(Muhammad (peace and blessings be upon him) is not the father of any of your men, but he is the Messenger of Allah and the last (end) of the Prophets.*"<sup>12</sup> *And Allah is Ever All-Aware of everything}* (Surah Al-Anbiya: 40)

Also, 'Isa Ibn Maryam (Jesus (peace and blessings be upon him) will descend at the end of time and he will rule over you with the Shar'ah of Prophet Muhammad (peace and blessings be upon him) and will pray directing his face to the Qiblah (the Ka'bah in Makkah); he will be one of this Ummah, indeed, he will be the best one from among this Ummah. Narrated Abu Hurairah (May Allah be pleased with him) Allah's Messenger (peace and blessings be upon him) said, "*By Him in Whose Hand is my soul is, the Son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross, kill the pig and abolish the Jizyah (a tax taken from the non-Muslims, who are under the protection of the Muslim government). Then there will be abundance of money and no-body will accept charitable gifts.*" (Narrated by Al-Bukhari)

The words, '*but some of my Ummah will continue to hold to the truth and they will be victorious and they will not be harmed by those who oppose them,*' Yazid Ibn Haran and Ahmad Ibn Harbal said, "Were they not the people of Hadith, I do not know who they are!"

Ibn Al-Mubarak, 'Abd Ibn Al-Madini, Ahmad Ibn Sina, Imam Al-Bukhari and others said, "They are the people of Hadith." Ibn Al-Madini said in another narration, "They are the Arabs."

An-Nawawi said, "This group may encompass many kinds of the faithful believers: the brave, experienced in matters of war, jurists, scholars of Hadith, Interpreters of the Glorious Qur'an, one who

<sup>12</sup>Narrated Abu Hurairah (May Allah be pleased with him) Allah's Messenger (peace and blessings be upon him) said, "My similitude in comparison with the other Prophets before me is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, but say, 'Would that this brick be put in its place?' So I am that brick, and I am the last (end) of the Prophets." (Sahih Al-Bukhari)

enjoys what is good and forbids what is evil, an ascetic, a worshipper, and it is not necessary that they live in one country; they may be dispersed throughout the land and scattered all over the world."

Al-Qurtubi said, "This proves that consensus is binding for when the *Ummah* unanimously agree on something, this means that this victorious group will be included in that consensus as well."

This also proves that, and at the same time indicates that though this group is few, they will not be harmed by those who oppose them; this also gives glad tidings that the truth and right will not be totally eradicated from the earth till the Day of Judgment.

Also, Imam Ahmad said that "Ali held the viewpoint that consensus is not to be interrupted as long as this group exists."

The words '*Until Allah's Command comes*', i.e. taking the faithful believers by death by the good breath that comes at the end of time leaving none but the evil people, as narrated by Al-Hakim that 'Abdullah Ibn 'Umar (may Allah be pleased with them both) said, "The Last Hour will not come till there is none but the most evil people, they will be the most evil among the people of Jaziriyah." Also, Prophet Muhammad (peace and blessings be upon him) said, "At that time Allah would send a pleasant wind, which would soothe (people) even under their armpits, and would take the life of every Muslim and only the wicked would survive, who would convert adultery like asses and the Last Hour would come to them." (Sahih Muslim).

Al-Hafiz said, "Thereupon, what is meant here in the saying, '*Until Allah's Command comes*', is the hour of their death, as they will die due to the blowing of the pleasant wind."

Moreover, the location of that victorious group has been disputed about among the Muslim scholars. Ibn Battal said, "It will be in Jerusalem," as narrated by Al-Tabarani on the authority of Abu Umarah (may Allah be pleased with him) as saying: "Once Allah's Messenger (peace and blessings be upon him) was asked: 'Where are they?' He replied, 'In Jerusalem.' And, Mu'adh Ibn Jabal (may Allah be pleased with him) said, "They are in Sham (Syria and its surroundings)." However, there are indications that this does not

necessarily mean that they are in Shām or Jerusalem all the time; they may be present in other places at certain times.

Indeed, reality testifies to this, as none was known to be observing this in Shām and Jerusalem in previous long periods of time. Thereupon, this victorious group may be located at one place at some times and may be scattered in several places at other times. The previous narrations do not confine or limit their location to certain places in particular.

Again, every statement of this Hadīth is a valid proof of the authenticity of Muhammed's Prophethood as all that he informed us of has taken place.

## Chapter 24

### Sorcery

Allah, the Almighty says, *(They followed what the Shayatin (devils) gave out (falsey of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew}* (Al-Baqarah, 102)

Allah, the Almighty says, *(Have you not seen those who were given a portion of the Scripture? They believe in Jibr and Taghat<sup>1</sup> and say to the disbelievers that they are better guided as regards the way than the Believers (Muslims))* (An-Nisa', 51)

<sup>1</sup> 'Umar (may Allah be pleased with him) said: "Al-Jibr means magic and Al-Taghat means the devil."

Jibr (may Allah be pleased with him) said, "At Taghat are fortune-tellers to whom the devils used to descend, one to every neighbourhood." It is reported on the authority of Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said, "Avoid the seven destroyers." They (the Companions) asked: "Oh, Messenger of Allah! What are they?" He

<sup>1</sup> The words "Jibr and Taghat" cover wide meaning: They mean anything worshipped other than the Real God (Allah) i.e. all the false deities, it may be an idol, Satan, graves, stars, sun, sea, angel, human being, a Messenger, saints. (Please see Tafsir Ibn Kathir). (Quoted by Translator)

(peace and blessings be upon him) replied, "Shirk (polytheism), sorcery, taking the life which has been prohibited by Allah, except in truth & c. in accordance with Islamic Penal Law), devouring usury, consuming the property of the orphans, running away on the day of battle and making false charges against the chaste, innocent women." (Narrated by Al-Bukhari and Muslim)

It is reported from Jundub (may Allah be pleased with him) as a *Masraj* form: "The punishment for the magicide is that he be struck & c. beheaded) by the sword" (Narrated by Al-Tirmidhi, who said: "The correct saying is that it is *Mawqif* (i.e. a saying of Jundub).")

It is narrated by Al-Bukhari on the authority of Bayyah ibn 'Ubadah that he said: "Umar ibn Al-Khattab (may Allah be pleased with him) wrote: 'Execute every sorcerer and sorceress.' So, continued Bayyah, "we executed three sorcerers."

And it is reported authentically from Hafsa (may Allah be pleased with her) that she ordered the execution of her slave for practicing magic upon her, and she was executed. Such an event has also been reported from Jundub (may Allah be pleased with him). According to Ibran Ahmad, execution of sorcerers is authentically reported from three Companions (i.e. 'Umar, Hafsa and Jundub (may Allah be pleased with them all).

#### FURTHER ISSUES:

1. Interpretation of the verse of *Surah Al-Baqarah*.
2. Interpretation of the verse of *Surah An-Nisa'*.
3. Explanation of *Al-Jibt* and *Al-Taybat* and the difference between them both.
4. *Al-Taybat* may be from among the Jinn or mankind.
5. Knowing the seven destroyers.
6. Sorcerers are disbelievers.
7. The sorcerer is to be killed without asking him to repent.

This was witnessed among Muslims during the lifetime of 'Umar (may Allah be pleased with him), what are the generations that followed them?

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Allah, the Almighty says, *(They followed what the Shayatin (devils) gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down of Babylon to the two angels, Harut and Marut but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew}*. (Surah Al-Baqarah, 102)

The word *Silm* "sorcery" linguistically means that which its cause is hidden. The Prophetic Hadith reads, "Verily, some eloquence (can be) so beautiful, it constitutes sorcery" (Narrated by Al-Bukhari, Muslim, Mâlik, Ahmad Ibn Hanbal, Abu Dawud and At-Tirmidhi on the authority of 'Abdullah Ibn 'Umar) Also, sorcery is usually done or practiced at night.

Abu Muhammad Al-Maqdisi said: '*As-Silm*' (sorcery) is the practice of writing spells on paper, or tying knots which affect the heart and the body until the person becomes ill and dies, or it means to cause a rift between a man and his wife. Allah, the Almighty says in His Glorious Qur'an, *(And from these (angels) people learn that by which they cause separation between man and his wife)* (Surah Al-Baqarah, 102) and, *(And from the evil of those who practice witchcraft when they blow in the knots)* (Surah Al-Falaq, 4) Were it not for sorcery to be real, Allah, the Almighty would not order us to seek refuge with Him from it (sorcery)."

A'ishah (may Allah be pleased with her) narrated, "Magic was worked on the Prophet (peace and blessings be upon him) so that he began to fancy that he was doing a thing, which he was not actually doing. One day he invoked (Allah) for a long period and then said, 'I feel that Allah has inspired me as how to cure myself. Two persons came to me (in my dream) and sat, one b at my head and the other at

*my feet. One of them asked the other, 'What is the intent of this man?' The other replied, 'He has been bewitched.' The first asked, 'Who has bewitched him?' The other replied, 'Labaid bin Al-A'sam.' The first one asked, 'What material has he used?' The other replied, 'A comb, the hair gathered on it, and the outer skin of the pollen of the male date-palm.' The first asked, 'Where is that?' The other replied, 'It is in the well of Dhurwan.' So, the Prophet (peace and blessings be upon him) went out towards the well and then returned and said to me on his return, 'Its date-palms (the date palms near the well) are like the heads of the devils.' I asked, 'Did you take out those things with which the magic was worked?' He said, 'No, for I have been cured by Allah and I am afraid that this action may spread evil amongst the people.' Later on the well was filled up with earth." (Narrated by Al-Bukhari)*

The saying: '*And indeed they know that the buyers of it (magic) would have no share in the Hereafter.*' Qatidah said: "The People of the Book knew that the sorcerer will have no share in the Hereafter." Al-Hasan said: "He will have no religion."

Thus, the verse indicated the prohibition of sorcery. Also, sorcery has been declared prohibited in all religions. Allah, the Almighty says in His Glorious Qur'an, *{And the magician will never be successful, to whatever amount (of skill) he may attain}.* (Surah Ta-Ha, 69)

The companions of Imam Ahmad bin Hanbal stated that the magician or sorcerer becomes a disbeliever whenever he learns or teaches sorcery. In addition, 'Abdu-Raziq narrated on the authority of Sa'wan ibn Salim his saying: Allah's Messenger (peace and blessings be upon him) said, "*Whoever learns something of sorcery, whether much or less, this will be his last covenant with Allah.*" This Hadith was transmitted in a *Mawso'i*<sup>44</sup> form.

The scholars disputed over the issue of whether a sorcerer is a disbeliever or not? Some of our early pious Muslim scholars maintained that a sorcerer is a disbeliever. Some of these scholars were Imam

<sup>44</sup> Incompletely Translated (Mawso'i) Hadith: A Hadith whose Chain of Transmission lacks a Companion transmitter, i.e., a Hadith which a Successor has directly attributed to the Prophet (peace and blessings be upon him) without mentioning a Companion.

Malik, Abu Hanifah and Imam Ahmad. They said: "If he uses medication, smoke, and drinking something which inflicts harm, he is not a disbeliever."

Imam Ash-Shafi'i said, "If someone learns magic, we ask him to describe his magic to us. If he describes that which renders him a disbeliever, we consider him a disbeliever. And, if what he does doesn't entail disbelief but he deems it lawful, we consider him a disbeliever."

Allah, the Almighty called it disbelief in His Saying, *(We are only for trial, so disbelieve not by learning this magic from us)*. (Surah Al-Baqarah, 102) and, *(Solomon did not disbelieve, but the Shayaat (devils) disbelieved)*. (Surah Al-Baqarah, 102)

Ibn 'Abbas (may Allah be pleased with him) said concerning the former verse, "They (the two angels) knew the good and evil, and belief and disbelief and they knew that sorcery is some sort of disbelief."

'Umar (may Allah be pleased with him) said, "Al-Jibr means magic and Al-Tayyib means the devil." This narration was transmitted by Ibn Abu Hatim and others.

The saying, *Jabir (may Allah be pleased with him) said; "Al-Tawaghit are fortune-tellers to whom the devils used to descend, one to every neighborhood."* This narration was transmitted by Ibn Abu Hatim on the authority of Wahb ibn Munabbih, who said, "I asked Jabir ibn 'Abdullah (may Allah be pleased with them both) about the Tawaghit to which they were referring to and he said, 'There is one in Juhannah; one in Adam, one in Hilal, and one in every neighborhood; they were fortune-tellers to whom the devils used to descend.'

Jabir (may Allah be pleased with him) said, he was Ibn 'Abdullah ibn Haran Al-Ansari, and he died in 74 A.H. or in 77 A.H., and he died at the age of 94.

The saying, *Al-Tawaghit are fortune-tellers*, i.e. fortune-tellers are some kind of *Al-Tawaghit*.

The saying: "To whom the devils used to descend," the devils used

to descend on them, talk to them and tell them of what they suddenly heard from the nearest heaven, and in this they tell the truth equal to only one part and add to it one-hundred lies.

The saying: '*One to every neighborhood*,' i.e. one devil descends on each tribe. This means that there used to be in every tribe a fortuneteller to whom they used to adjudicate and ask about the Unseen. That was the case with the Arabs before the advent of Prophet Muhammad (peace and blessings be upon him), but with his mission, Allah, the Almighty nullified all this and the heavens were guarded with numerous shooting stars.

It is reported on the authority of Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said: "*Avoid the seven destroyers*." They (the Companions) asked: "O, Messenger of Allah! What are they?" He (peace and blessings be upon him) replied: "Shirk (polytheism), sorcery, taking the life, which has been prohibited by Allah, except in truth (i.e. in accordance with Islamic Penal Law), devouring money, consuming the property of orphans, running away on the day of battle and making false charges against chaste, unawful women." (Narrated by Al-Bukhari and Muslim)

The word, 'Avoid,' is more eloquent than 'let' or 'leave'; Allah, the Almighty says, *(Come not near to Al-Fawshat (shameful sin, illegal sexual intercourse) whether committed openly or secretly)* (Surah Al-An'am: 131).

The saying: '*Destroyers (Al-Muhajil)*,' i.e. the sins that incur complete destruction and perishing. They are called thus, due to the fact that they destroy their doers through punishment in this present life, and torture in the Hereafter.

In support of this, there are many Hadiths mentioned in Sahih Al-Bukhari and other compilations of Hadith. Among these are the following: Abu Bakr (May Allah be pleased with him) narrated: Allah's Messenger (peace and blessings be upon him) said, "*Shall I inform you of the biggest of the great sin?*" They said, "Yes, O Allah's Messenger!" He said, "*To join partners in worship with Allah, and to be unthankful to one's parents*." (Narrated by Al-Bukhari) and, "*Abdullah*

Ibn 'Aas (may Allah be pleased with them both) narrated: The Prophet (peace and blessings be upon him) said: 'Al-Kaba'ir (the biggest sins) are: To join others (as partners) in worship with Allah, to be unthankful to one's parents,' or said, 'to take a false oath.' (The sub-narrator, Shu'bah is not sure) Mu'ath said: Shu'bah said, "Al-Kaba'ir (the biggest sins) are: (1) Joining others as partners in worship with Allah, (2) to take a false oath (3) and to be unthankful to one's parents," or said, 'to murder (someone unlawfully)." (Narrated by Al-Bukhari)

Ibn 'Abbas (May Allah be pleased with them) said: "The Major Sins could reach 70 in number. Whosoever traces the sins called major ones, will find them more than seventy. Moreover, if one counts the so-called major sins mentioned in various Haditha, the number will surely exceed 70."

The saying: 'To join partners in worship with Allah,' i.e. to set up someone other than Allah whom one invokes, hopes and fears so he is supposed to fear Allah. He (peace and blessings be upon him) started with this major sin for it is the most abhorred one in Allah's Sight. 'Abdullah ibn Mas'ud (may Allah be pleased with him) narrated: "I said, 'O Allah's Messenger! Which is the biggest sin?' He said, 'To set up rivals to Allah by worshipping others though He alone has created you.' I asked, 'What is next?' He said, 'To kill your child lest it should share your food.' I asked, 'What is next?' He said, 'To commit illegal sexual intercourse with the wife of your neighbor.'" (Narrated Al-Bukhari)

Also, At-Thiridhi narrated on the sedition of Saifwan ibn 'Assal (may Allah be pleased with him) as saying, 'A Jew said to his companion, 'Let's go to that Prophet (i.e. Muhammad (peace and blessings be upon him)).' His companion said, 'Do not say "Prophet", for if he hears you, he will have four eyes.' However, they went to Allah's Messenger (peace and blessings be upon him) and asked him about nine clear rights. The Prophet (peace and blessings be upon him) replied, 'Do not set up rivals to Allah in worship, do not steal, do not commit adultery, do not take the gift, which has been prohibited by Allah, except in truth (i.e. in accordance with Islamic Penal Law), do not take an innocent one to an authority to kill him, do not practice sorcery, do not devour unary, do not make false charges against chaste,

*unmeaningful women, do not run away on the day of battle, and, - O you Jews in particular - do not transgress during the Sabbath.*" They (the two Jews) kissed both his two hands and feet and said, "We testify that you are (Allah's) Prophet, etc." (Narrated by At-Tirmidhi who said it is a *Rasasi<sup>62</sup>* Sahih<sup>63</sup> Hadith)

The saying: "Taking the life which has been prohibited by Allah," i.e. which He declared the prohibition of killing and this goes for the life of the Muslim

The words 'Except in truth,' i.e. that one does what deserves killing.' Abdullah bin Mas'ud (may Allah be pleased with him) reported, *Allah's Messenger (peace and blessings be upon him) stood up and said: "By Him besides Whom there is no god, the blood of a Muslim, who bears the testimony that there is no god but Allah, and I am His Messenger, may be lawfully shed only in case of three persons: The one who abandons Islam, and deserts the community, and the married adulterer, and a life for life."* (Narrated by Imam Muslim)

The scholars disputed over the one, who kills a believer intentionally, can his repentance be accepted (by Allah) or not? 'Abdullah bin 'Abbas, Abu Hurairah and others maintained that his repentance will never be accepted. In proof of this, they quoted Allah's Statement, {And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him} <sup>64</sup> (Surah An-Nur', 93)

The 'Abbas (may Allah be pleased with him) said: "This verse was

<sup>62</sup> Good [Rasasi] Hadith: A Hadith whose Chain of Transmitters is linked to the narration of an authority with weak credibility, and the Hadith has no eccentricity or blemish.

<sup>63</sup> Authentic [Sahih] Hadith: The term refers to a Hadith whose Chain of Narration has been transmitted by truly pious persons who have been known for their uprightness and credibility, and the Hadith is free from eccentricity and blemish.

<sup>64</sup> Narrated Ibn 'Umar (May Allah be pleased with them both): Allah's Messenger (peace and blessings be upon him) said, "A justly behaved person is always regarded fit to nobody unlawfully." (Sahih Al-Bukhari)

the last in terms of revelation, and nothing ever abrogated it." In another narration, "This verse was among the last ones that were revealed and it was not abrogated by any other verse till the death of Allah's Messenger (peace and blessings be upon him) and the Revelation stopped." There are also many narrations supporting this view, these narrations can be found in the compilations of Imam Ahmad, An-Nasa'i and Ibn Al-Mundhir on the authority of Mu'awiyah as saying: *I heard Allah's Messenger (peace and blessings be upon him) saying: "All sins may be forgiven by Allah, the Almighty except that one dies in a state of disbelief or that one kills a faithful believer intentionally."*

However, the majority of scholars maintained that the killer of a faithful believer has the chance to be forgiven by Allah, the Almighty, and if he repents to Allah and does good deeds, Allah will change his sins into good deeds. Allah says in His Glorious Qur'an, *{And those who invoke not any other than (god) along with Allah, nor kill such persons as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace. Except those who repent and believe (in Islamic Monotheism), and do righteous deeds; for these, Allah will change their sins into good deeds and Allah is Oft-Forgiving, Most Merciful.}<sup>11</sup> And whoever repents and does righteous good deeds; then verily, he repents towards Allah with true repentance}. (Surah Al-Purman: 68-71)*

Allah's Divine Words, *{And whoever kills a believer intentionally, his recompence is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him}*. Abu Hurairah (may Allah be pleased with him) and others said, "This is his due penalty only if Allah intends to punish him."

It has been reported from 'Abdullah ibn 'Abbas, which coincides with the view of the majority of scholars. In this, 'Abd ibn Humaid and An-Nabhaan reported on the authority of Ibn 'Abbas (may Allah be

<sup>11</sup>In this, Allah diminishes all the previous evil deeds and to do migration (for Allah's Sake) and Hajj (Pilgrimage) is Makrout.

pleased with him) who said: "Whoever kills a faithful believer has the chance to be forgiven (through repentance)." The same was narrated by 'Abdullah ibn 'Umar (may Allah be pleased with them both). There is a narration in a *Masnū*<sup>10</sup> form that reads, "His penalty will be (residing in) Hell, only Allah punishes him."

The saying, 'Devouring usury,' i.e. taking it in any way. Allah, the Almighty says in His Glorious Qur'an, (*Those who eat Riba*<sup>11</sup> (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitan (Satan) leading him to insanity. That is because they say: "Trading is only like Riba (usury)," whereas Allah has permitted trading and forbidden Riba (usury). So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns to Riba (usury), such are the dwellers of the Fire - they will abide therein. Allah will destroy Riba and will give increase for Sadaqa (deeds of charity, alms, etc.). And Allah likes not the disbelievers; sinners. Truly those who believe, and do deeds of righteousness, and perform As-Salah (Iqamat-as-Salah), and give Zakat, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve. O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward), if you are (really) believers.<sup>12</sup> And if you do not do it, then

<sup>10</sup>Traceable [Masnū]: Hadith: Whatever word, deed, approval, or attribute traced directly back to the Prophet (peace and blessings be upon him) with a connected or disconnected Chain of Transmission.

<sup>11</sup> *Riba*: Usury which is of two major kinds, *Riba Al-Nase'a*, i.e. interest on lent money, *Riba Al-Fadl*, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g. dates of superior quality for dates of inferior quality in great amounts.

<sup>12</sup> (1) Narrated 'Ayyub ibn Abu Juhairah (May Allah be pleased with him). My father bought a slave who practiced the profession of capping. My father broke the slave's instruments of capping. I asked my father why he had done so. He replied, "The Prophet (peace and blessings be upon him) forbade the acceptance of the price of a dog or blood, and also forbade the profession of tailoring, or getting tattooed and receiving or giving Riba (usury), and cursed the picture makers." (Sahih Al-Bukhari)

*take a notice of war from Allah and His Messenger<sup>21</sup> but if you*

(b) Narrated Abu Jahlah (May Allah be pleased with him) that he had bought a slave whose profession was trapping, and then said: The Prophet (peace and blessings be upon him) forbade taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave Riba (usury), and the lady who tattooed others or got herself tattooed, and the picture-maker." (Sahih Al-Bukhari)

<sup>21</sup>(a) Narrated Abu Sa'id Al-Khudri (May Allah be pleased with him): Once Babil brought dates to his wife sister to the Prophet (peace and blessings be upon him) and the Prophet (peace and blessings be upon him) asked her, "From where have you brought these?" Babil replied, "I had some inferior kind of dates and exchanged two Sa' of it for one Sa' of better dates, in order to give it to the Prophet (peace and blessings be upon him) to eat." Thereupon, the Prophet (peace and blessings be upon him) said, "Beware! Beware! That is definitely Riba (usury)! This is definitely Riba (usury)! Don't do so but if you want to buy the superior kind of dates sell the inferior kind of dates for money and then buy the superior kind of dates with that money." (Sahih Al-Bukhari)

(b) Narrated Samarr Ibn Jundub (May Allah be pleased with him): Allah's Messenger (peace and blessings be upon him) very often used to ask his companions, "Did anyone of you see a dream?" So, dreams would be narrated to him by those whom Allah willed to release. One morning the Prophet (peace and blessings be upon him) said, "Last night two persons (couple) came to me (in a dream) and woke me up and said to me, 'Prophet! I sat near with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to its normal state. The thrower then did the same as he had done before. I said to my two companions, 'Gibbin Allah! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man lying in a power position, and another man standing over his head with an iron tract; and behold, he would put the hand in one side of the man's mouth and tear off that side of his face to the back (of the neck), and similarly tear his nose from front to back, and his eye from front to back. Then he turned to the other (second) side of the man's face and did just as he had done with the first side. He hardly complained that (second) side when the first side returned to its normal state. Then, he returned to it to repeat what he had done before. I said to my two companions, 'Gibbin Allah! Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread) that the Prophet (peace and blessings be upon him) said, 'In this oven there was much meat and bones.' The Prophet (peace and blessings be upon him) added, 'We looked into it and found naked men and women, and behold, a flame of fire was reaching to them

from underneath, and when it reached them, they cried loudly. I asked them, "Who are these?" They said to me, "Proceed!" And so we proceeded and came across a river. I think he said, "... red like blood." The Prophet (peace and blessings be upon him) added, "And behold, on the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he threw over him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whenever he went swimming again. Then again (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, "Who are these two persons?" They replied, "Proceed! Proceed!" And so we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw; a man having! Beside him there was a fire, and he was kindling it and running around it. I asked my companions, "Who is this man?" They said to me, "Proceed! Proceed!" So we proceeded till we reached a garden of deep green divine vegetation, having all sorts of spring colors; in the midst of the garden there was a very tall man, and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, "Who is this?" They replied, "Proceed! Proceed!" So we proceeded till we came to a regular huge garden, greater and better than I have ever seen! My two companions said to me, "Ascend up" and I ascended up. The Prophet (peace and blessings be upon him) further added, "So we ascended till we reached a city built of gold and silver bricks, and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across the city, and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness of their bodies had disappeared, and they became in the best shape. The Prophet (peace and blessings be upon him) further added, "My two companions (angels) said to me, 'This place is the 'Aden Paradise, and that is your place!' I raised up my right, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That (palace) is your place!' I said to them, 'May Allah bless you both!' Let me count it. They replied, 'As for now, you will not enter it, but you shall enter it (one day).' I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you. As for the first man you came upon whose head was being smashed with the rock, he is the symbol of the one who studies the Qur'an, and then neither recites it, nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils, and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they

*repeat, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums). And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know<sup>9</sup>]. (Surah Al-Baqarah 275-280)*

The saying, 'Consuming the property of the orphans,' i.e. transgressing in this regard, Allah, the Almighty says, {Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!} (An-Nisa': 10)

The words, 'Running away on the day of battle,' Allah, the Almighty says in His Glorious Qur'an, {O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them. And whoever turns his back to them on such a day - unless it be a strategem of war, or to retreat to a troop (of his own), he indeed has drawn upon himself wrath from Allah. And Hell abode is Hell, and worse indeed is that destination!} (Al-Anfal, 15-16) These verses shows that running away on the day of battle becomes a major sin if one does not do this as a strategem of war or to retreat to a troop of his own.

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are the adulterers and the adulteresses, and the man whom you saw running in the river and was given a rope to realities, at the order of Riba, (usury), and the bad looking man whom you saw near the fire blinding it and going around it, is Iblis, the gatekeeper of Hell, and the tall man whom you saw in the garden, is Ibrahim (Abraham), and the children around him are those who die Al-Fitrah (the Islamic Faith of Monotheism).<sup>10</sup> The narrator added: some Muslims asked the Prophet (peace and blessings be upon him): "O Allah's Messenger! What about the children of Al-Ibrahim?" The Prophet (peace and blessings be upon him) replied, "And also the children of Al-Musa'irat." The Prophet (peace and blessings be upon him) added, "My two companions added, "The men you see half handsome and half ugly were those persons who had enacted an act that was good with another that was not, but Allah forgave them." (Sahih Al-Bukhari).

<sup>9</sup> Al-Bukhari: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and His Messenger Muhammad (peace and blessings be upon him).

<sup>10</sup> Narrated Abu Hurairah (May Allah be pleased with him): Allah's Messenger (peace and blessings be upon him) said: "A man used to give loans to the people, and used to say to his servant, 'If the debtor is poor, forgive him, so that Allah may forgive us.' So when he met Allah (after his death), Allah forgave him." (Sahih Al-Bukhari).

The saying 'And making false charges against chaste, innocent women, these charges may be adultery or sodomy. 'Innocent' means that they are unaware of what they are falsely accused of. All this shows that they are very innocent and free of all these false accusations.

It is reported from Jundub (may Allah be pleased with him) in a *Masjid*<sup>21</sup> from: "The punishment for the magicians is that he be struck (i.e. beheaded) by the sword" (Narrated by At-Tirudhi, who said: "The correct saying is that it is *Masayip*" (i.e. a saying of Jundub).)

On this Hadith, many scholars based their view that the sorcerer must be killed. Among these scholars were Malik, Ahmad and Abu Hanifah. The same was narrated from 'Umar ibn Al-Khattab, 'Uthman ibn 'Affan, 'Abdullah ibn 'Umar, Hafsah, Jundub ibn 'Abdullah, Jundub ibn Ka'b, Qays ibn Sa'd, and 'Umar ibn 'Abdul 'Aziz. However, Imam Ash-Shafi'i did not maintain the necessity of killing the sorcerer unless he makes something with his magic that renders him a disbeliever. Ibn Al-Mundhir maintained the same view, and Ahmed in one of his narrations. However, the former view (that a sorcerer must be killed) is the most appropriate one based on the Hadith and the narration of 'Umar and his acting upon that during his Caliphate and no one from among the people was ever reported to object to that.

It is narrated by Al-Bukhari on the authority of Bujayl ibn 'Ubaidah that he said: "Umar ibn Al-Khattab (may Allah be pleased with him) wrote: 'Execute every sorcerer and sorceress.' So, continued Bujayl 'we executed three sorcerers.'

This narration can be found in *Sahih Al-Bukhari* as mentioned here by the author, but without mentioning the killing of the sorcerers.

The sub-narrator Bujayl is Ibn 'Abdah At-Tamimi Al-'Anbari. He was from Al-Bearah and was trustworthy narrator of the Prophetic Hadith.

"Umar ibn Al-Khattab (may Allah be pleased with him) wrote,

<sup>21</sup> Discerned [Masayip] Hadith: A Hadith (word or deed) traced back to a Companion only, whether its Chain of Transmitters is connected or not.

Execute every sorcerer and sorceress" this indicates that a sorcerer is to be killed without being asked for repentance. This is the famous view known from Imam Ahmad and Malik for learning sorcery cannot be removed from one's heart or mind through repentance. Imam Ash-Shafi'i maintained that he should be asked for repentance before he is executed, for the sorcerers of Pharaoh (Fir'awn) repented and declared their faith in Allah.

It is reported authentically from Hafsa (may Allah be pleased with her) that she ordered the execution of her slave for practicing magic upon her, and she was executed." This narration was reported from Imam Malik in his *Muwatta'*.

Hafsa is the mother of the faithful, Bint 'Umar Ibn Al-Khattab. The Prophet (peace and blessings be upon him) married her after Khuzaima Ibn Hudhaifa and she died in 45 A.H.

Such an event has also been reported from Jundub (may Allah be pleased with him) in reference to his killing of the sorcerer as narrated by Imam Al-Bukhari on the authority of Abu 'Uthman An-Nahdi who said: "Al-Walid had a man who used to practice sorcery. The man (i.e. sorcerer) killed another and separated his head from his body. We were amazed upon seeing this. Then, he returned the slaughtered head to its former position. Upon that, Jundub Al-Azdi came and killed him (the sorcerer)."

According to Imam Ahmad, execution of sorcerers is authentically reported from three Companions (i.e. 'Umar, Hafsa and Jundub (may Allah be pleased with them all))

Imam Ahmad is Ibn Muhammad Ibn Hanbal. He defended the Prophetic Sunnah and the Glorious Qur'an till his last breath. He was born in 164 A.H. and died in 241 A.H. Imam Ash-Shafi'i said: "I quoted Buhdud and left none there, who was neither more knowledgeable, nor pious, nor ascetic than Ahmad Ibn Hanbal (may Allah shower His Mercy on him)".

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 25

### Some Types of Sorcery

Imam Ahmad narrates, on the authority of Muhammed ibn Is'far, on the authority of 'Auf ibn Hayyan ibn Al-'Ala', who said: Qatib ibn Qataabah informed us from his father that he heard the Prophet (peace and blessings be upon him) say: "Verify, Al-'Iyqab"<sup>22</sup>, *At-Taq*<sup>23</sup> and *Al-Tiyarah*<sup>24</sup> are all acts of *Al-Jiba'i* (i.e. sorcery)."

'Auf said: *Al-'Iyqab* is driving birds away, and *At-Taq* is drawing lines on the earth.

*Al-Jiba'i* (sorcery). Al-Hasan said, "*It is Satan's showing.*" This has been reported with a good Chain of Transmission.

It is reported on the authority of Ibn 'Abbas (may Allah be pleased with him) that he said: Allah's Messenger (peace and blessings be upon him) said: "Whoever learns a part of astrology, has learned a part of magic. Those who learn more accumulate more (sin)."

An-Nasa'i reports on the authority of Abu Hurairah (may Allah be pleased with him) that he said: "Whoever tied a knot and blew on it has committed an act of sorcery, and whoever commits an act of sorcery has committed an act of Shirk, and whoever were an orator will be left to its control."

It is reported on the authority of Ibn Mas'ud (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said: "Shall I not tell you what *Al-'Addah* is? It is *Al-Namimah* (*Tale bearing*)." (Narrated by Muslim)

<sup>22</sup> Forcibly drives away by the flight of some kind of birds

<sup>23</sup> Prediction of future events through drawing lines on the earth

<sup>24</sup> Belief in omens

It is reported by Al-Bukhari and Muslim on the authority of Ibn 'Umar (may Allah be pleased with them both) that the Messenger of Allah (peace and blessings be upon him) said: "Verily, some eloquence can be so beautiful, it constitutes sorcery."

#### FURTHER ISSUES:

1. Evidence that *Al-'Iyqah*, *Al-Taq* and *Al-Tiyarah* are all acts of sorcery.
2. Explanation of *Al-'Iyqah* and *Al-Taq*.
3. Evidence that learning astrology is a sort of magic.
4. Evidence that blowing on knots is a form of sorcery.
5. Prohibition of *An-Namirah* (Tale-bearing) and that it is a sinful deed.

Some eloquence constitutes sorcery...

\* \* \* \*

In this Chapter, the author cites some extraordinary matters and the charisma of the *Aufya'* (pl. *Wali* i.e. guardian and protector) and some things with which the ignorant and the masses were deceived. They thought these things, and the like, indicate that the one who practices them is a *Wali*, while he is one of the friends of Satan. One should read Ibn Taymiyah's *Al-Furqan Bayn Ashya' Ar-Rahman wa Aufya' Ash-Shaytan* (The Criterion Between Allah's Friends and Those of the Devil).

Imam Ahmad narrates, on the authority of Muhammad ibn Is'af, on the authority of 'Awf ibn Hayyan ibn Al-'Ala', who said: "Qasim ibn Qabisah informed us from his father, that he heard the Prophet (peace and blessings be upon him) say, "Verily, *Al-'Iyqah*", *Al-Taq*" and *Al-Tiyarah*" are all acts of *Al-Jibt* (i.e. sorcery)." "Auf said: *Al-*

<sup>27</sup> Forecasting events by the flight of some kind of birds

<sup>28</sup> Prediction of future events through drawing lines in the earth

<sup>29</sup> Belief in dreams

'Iyqaf is driving birds away, and *At-Tayq* is drawing lines on the earth. *Al-Kibr* (sorcery). Al-Hassan said, "It is Satan's shouting." This has been reported with a good Chain of Transmission.

Ahmad, Imam Ahmad Ibn Muhammad Ibn Hanbal

Muhammad Ibn Is'af was known as Ghawdar Al-Hadith Al-Basri. He was a trustworthy narrator of Prophetic Hadith. He died in 206 A.H.

'Awf ibn Abu Jazibah Al-'Abdi Al-Basri. He was known as 'Awf Al-'Abdi. He was a trustworthy narrator of Prophetic Hadith, and he died in 46/7 A.H. at the age of 86.

Hayyan ibn Al-'Ais', or Ibn Mukhayiq, Abu Al-'Ais' Al-Basri. He was an accepted narrator of Prophetic Hadith.

Qatibah ibn Abu Sahl Al-Basri. He was a reliable narrator of Prophetic Hadith. His father was Qabisah ibn Mukharraq Abi 'Abdullah Al-Hilah. He was one of the Prophet's Companions, and he lived in Al-Basrah.

The saying, "Verily, *Al-'Iyqaf*, *At-Tayq* and *Al-Tayarib* are all acts of *Al-Kibr* (i.e. sorcery)." \*

'Aaf' said: "*Al-'Iyqaf* is driving birds away; optimism in their (the birds') manner, voices and courses of flying. It was one of the customs and superstitions of the Arabs of the Pre-Islamic period. The Arabs used to mention these things in their poetry very often."

Abu As-Sa'ad said: "*At-Tayq* is throwing stones, which has been done by women in order to supposedly reveal secrets of the Unseen."

*Al-Kibr* i.e. sorcery. Al-Qadi said: "*Al-Kibr*, originally was given to complete fatigue, then it was given by way of metaphor to all that is worshipped besides Allah, the Almighty, and to sorcery and sorcerers."

Al-Hassan said: "It is Satan's shout." This has been reported with a good Chain of Transmission. Ibrahim ibn Muhammad ibn Muflih mentioned that the following is found in the *Tafsir* (interpretation) of Bayan ibn Makhiahd. "That Satan made four shouts: the first, when he

was cursed; the second, when he was ordered to descend to the earth; the third, when Prophet Muhammad (peace and blessings be upon Him) was born, and, the fourth, when the Master of the Book (Al-Fatihah) was revealed." Sa'id ibn Jubair said: When Allah, the Almighty cursed Satan, his form changed from that of the angels and he made a shout. And, all the shouts in this present life till the Day of Judgment goes back to that very one (of Satan). (Narrated by Ibn Abu Haun)

Sa'id ibn Jubair narrated on the authority of Ibn 'Abbas as saying: "When Allah's Messenger (peace and blessings be upon him) conquered Makkah, Satan made a shout to which all his troops came to him." Narrated by Al-Hafiz Abi-Da'ud in his Al-Mu'darrif.

It is reported on the authority of Ibn 'Abbas (may Allah be pleased with him) that he said: Allah's Messenger (peace and blessings be upon him) said: "Whoever learns a part of astrology, has learnt a part of magic. Those who learn more accumulate more (sin)." (Narrated by Abu Dawud with an authentic Chain of Transmission). Also, An-Nawawi and Adh-Dhahabi considered it an authentic Hadith and it was narrated by Ahmad and Ibn Majah.

The saying: 'Has learnt a part of magic,' i.e. the magic, which is prohibited and should not be learnt by Muslims

Ibn Taymiyah said: 'Allah's Prophet (peace and blessings be upon him) declared that astrology is a kind of magic.' Allah, the Almighty says in His Glorious Qur'an, {And the magician will never be successful, so whatever amount (of skill) he may attain} (Surah Ta-Ha, 69).

The saying: 'Those who learn more, accumulate more sin,' i.e. the more one learns about astrology, the more he accumulates sins. Moreover, what one may believe in the stars is invalid and groundless, as well as the effect of magic.'

An-Nass'i reports on the authority of Abu Hurayrah (may Allah be pleased with him) that he said: "Whoever had a date and blew on it has committed an act of sorcery, and whoever commits an act of sorcery has committed an act of Shirk, and whatever more an amateur will be left to

*at control*" (This Hadith was cited by the author from the Hadith of Abu Hurairah (may Allah be pleased with him) and he attributed it to An-Nasa'i. Also, An-Nasa'i narrated it in a *Masnū*<sup>11</sup> form and Ibn Mutfib considered it a *Hasan*<sup>12</sup> Hadith.

An-Nasa'i was Al-Imam Al-Hafiz Ahmad ibn Shu'arb ibn 'Ali ibn Shu'arb ibn Dinar Abu 'Abdur Rahman, compiler of *As-Sunan* and others. He narrated on the authority of Muhammad ibn Al-Muthanna, ibn Basheer, Qatirah and many others. He was the most well-versed scholar of the weaknesses of Hadith. He died at the age of 88, in the year 303 A.H.

The saying: "Whoever had a knot and blew on it has committed an act of sorcery." One should know that when magicians intend to do something, they tie knots and blow on every knot till what they want ties or strengthens. Allah, the Almighty says in His Glorious Qur'an, *{And from the evil of those who practice witchcraft when they blow in the knots}*. (Surah Al-Falaq, 4)

So, when the magician is filled with evil, he blows on the knots and with the assistance of evil spirits, he harms the bewitched person through Allah's Universal (but not Legal) Divine Decree. (Quoted from Ibn Al-Qayyim)

The saying: "Whatever commits an act of sorcery has committed an act of Shirk," this is clear evidence that whoever practices magic or sorcery is a *Mushrik* (polytheist). Verily, no one can ever become a sorcerer without being first a *Mushrik* (polytheist). (Narrated by Al-Hafiz from some scholars)

The saying: "And whoever wore an amulet will be left to its control," i.e. anyone who wears an amulet, believing that it will protect him from harm, he will be abandoned to its control and protection. Of

<sup>11</sup> Translatic [Magic] Hadith: Whatever word, deed, approval, or surface traced directly back to the Prophet (peace and blessings be upon him) with a connected or disconnected Chain of Transmission.

<sup>12</sup> Good [Hasan] Hadith: A Hadith whose Chain of Transmission is linked to the narration of an authority with weak narrators, and the Hadith has no contradiction or blemish.

course, its protection does not exist at all. Whereas, he who gives his heart to Allah, Glory be His, and is filled with confidence in Him and depends on Him Alone, this will suffice him. Whoever depends on sorcerers, Satan and Devils and others from among Allah's Creatures, he will attain only evil – in this life and in the Hereafter because he has placed his faith in other than Allah, Glory be His, while Allah is Sufficient for His slaves and all His Creatures. Allah, the Almighty knows best!

It is reported on the authority of Ibn Mas'ud (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said: "Shall I not tell you what Al-'Addah is? It is An-Narimish (Tale-bearing)." (Narrated by Muslim)

Ibn 'Abdul Barr cited Yahya ibn Abu Kathir his saying: "A talebearer and a liar can spoil in a single hour what a sorcerer cannot spoil even in a whole year." Abu Al-Khattab said: "It is a kind of sorcery to practice tale-bearing, sowing discord and spoiling the ties of relationship among the people." He (Abu Al-Khattab) also said: "The person, who is guilty of tale-bearing is not considered a disbeliever, but the sorcerer is guilty of Shirk (polytheism) and Kufr (disbelief) because he is depending on other than Allah, Glory be His, to fulfill his desires and wants. However, tale-bearing and sorcery are similar in some respects, so, it is incumbent upon every Muslim to avoid such acts."

Imam Hizam said: "The scholars unanimously agreed upon the prohibition of backbiting and tale-bearing in other than counseling. This is suitable evidence that tale-bearing is qualified as a major sin."

It is reported by Al-Bukhari and Muslim on the authority of Ibn 'Umar (may Allah be pleased with them both) that the Messenger of Allah (peace and blessings be upon him) said: "Verily, some eloquence (can be so bewitching), that it constitutes sorcery."

Sa'ib ibn Sawhan said, "Allah's Prophet (peace and blessings be upon him) has said the truth! For the eloquent man may on occasion succeed in making the false appear true or vice versa and thus he may rob some of another's right by deception and falsehood."

Ibn 'Abdul Barr said: "Some scholars interpreted this Hadith as

condemning and dispraising this 'some' of eloquence, for sorcery is dispraised and forbidden." The majority of scholars and men of knowledge maintained that the Hadith is praising eloquence for Allah, the Almighty Who praised it in His Glorious Qur'an. A man came to 'Umar ibn 'Abdul 'Aziz and asked him for something in an eloquent way. 'Umar was taken by the man's eloquence and said: "By Allah! This is the lawful magic (i.e. eloquence)." However, the former view is the most appropriate one; it is the kind of eloquence that which attempts to make truth appear as falsehood and vice versa.

It is not to be understood from this Hadith that the capacity of expressiveness with words constitutes *Kufr* (disbelief), but that since some forms of eloquence result in corruption and usurping rights, they are in some ways comparable to sorcery, and therefore it is incumbent upon us all to abstain from them.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 26

### *Al-Karkhan (Fortune-tellers)*

Muslim narrated on the authority of one of the wives of the Prophet (peace and blessings be upon him) that he said: "Whoever went to a fortune teller and asked him about some matter (i.e. of the Unseen) and believed him, will have his prayer rejected for forty days."

It is reported on the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said: "Whoever went to a fortune-teller and believed in what he said, has disbelieved in what was revealed to Muhammad." (Narrated by Abu Dawud)

It is reported on the authority of Abu Hurairah (may Allah be pleased with him) by the Four<sup>11</sup> and by Al-Hakim, who said that it is authentic according to the strict conditions of acceptance had down by Al-Bukhari and Muslim that the Prophet (peace and blessings be upon him) said: "Whoever went to a fortune teller and believed in what he said, has disbelieved in what was revealed to Muhammad."

It was reported, with a good Chain of Transmission, on the authority of Abu Ya'la (may Allah be pleased with him) that he said the same thing, but in a *Masguf*<sup>12</sup> form.

On the authority of 'Imran Ibn Huzam (may Allah be pleased with him), in a *Masguf* form, it is reported: "Whoever practices *At-Tiyarah*, or sells fortunes or seeks advice from a fortune-teller, or practices magic or asks another to do so, is not one of us; and whoever goes to a *soothsayer* and believes what he tells him has disbelieved in that which was revealed to Muhammad." (Narrated by Al-Bazzar, with a good

<sup>11</sup> i.e. Al-Bukhari, Muslim, Al-Tirmidhi and An-Nasa'i

<sup>12</sup> Discredited (*Masguf*) Hadith: A Hadith (word or deed) traced back to a Companion only, whether its Chain of Transmission is connected or not

Chain of Transmission and by Al-Tibarani, in his book, *Al-Awsat*, with a good Chain of Transmission, but without the words "...and whoever goes to a toothgazer etc."

Al-Baghawi said: "The *Al-'Arif* who claims to know the Unseen depends on knowledge stolen (by the Jinn, who overheard it from the nearest heaven) and falsehood and the like."

It has been said that he is the same as the fortune-teller (*Al-Kahin*), but the latter is, in fact, one who claims knowledge of the Unseen events of the future.

It has also been said that he is one who knows the secrets of the world.

Abu Al-'Abbas Ibn Taysiriyah said: "The *Al-'Arif* is a name for the fortune-teller, the astrologer, the thrower of sand, and all those who claim knowledge of these matters by such names."

Ibn 'Abbas said concerning a people who wrote *Abyad*\* and practiced astrology: "I do not consider that those who do this will have any share (of blessings or reward) with Allah, Glory be His."

#### FURTHER ISSUES:

1. Believing the fortune-teller cannot go with believing in the Glorious Qur'an.
2. Believing the words of a fortune-teller is considered disbelief.
3. One who asks another to practice magic for him.
4. One who asks another to practice *Al-Tlyarib* for him.
5. One who asks another to practice fortune telling for him.
6. One who knows *Abyad*.

Difference between the *Al-'Arif* and the fortune-teller

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\* An ancient system of prediction based on one of the letters of the alphabet

*Al-Kahin* (a fortune-teller) is the one, who receives the news from the Jinn, who used to snatch away by stealth (from the Heavens) and pours it into the ears of his friend (the fortune-teller) with a sound like the cackling of a hen. The fortune-teller then mixes with that word, one hundred lies.<sup>15</sup> There were many of these, before the mission of Prophet Muhammad (peace and blessings be upon him), but their numbers were much less after his (peace and blessings be upon him) advent. The reason behind this was that Allah, the Almighty guarded the Heavens with shooting stars. Most of what happens nowadays in this Ummah is that the Jinn tell their friends from among the human beings of some unseen matters. The ignorant ones think this to be a grace on the part of that human being. Indeed, many people have been misled, thinking that the one who tells them about these unseen matters is a Wah (guardian or protector), while he is nothing but one of Satan's friends and assistants. Allah, the Almighty says in His Glorious Qur'an, *And on the Day when He will gather them (all) together (and say): "O you assembly of Jinn! Many did you mislead of men." And their Auxiliaries* (friends and helpers) amongst men will say: *"Our Lord! We benefited one from the other, but now we have reached our appointed term, which You did appoint for us."* He will say: *"The Fire be your dwelling-place, you will dwell therein forever, except as Allah may will. Certainly your Lord is All-Wise, All-Knowing."* (Surah Al-An'âm 129)

Imam Muslim narrated on the authority of one of the wives of the Prophet (peace and blessings be upon him) that he said: *"Whoever went to a fortune-teller and asked him about some matter (i.e. of the Unseen) and believed him, will have his prayer rejected for forty days."*

The saying: *"On the authority of one of the wives of the Prophet,"*

<sup>15</sup> Narrated 'A'ishah (May Allah be pleased with her). I heard Allah's Messenger (peace and blessings be upon him) saying, "The angels descend on the clouds and mention that or that matter desired in the Heaven. The devils then instantly go to such a matter, come down to inform the soothsayers with it, and the latter would add to it one-hundred lies of their own." (Sahih Bukhari)

Narrated 'A'ishah (May Allah be pleased with her). The Prophet (peace and blessings be upon him) said: "While the angels talk amidst the clouds about things that are going to happen on earth, the devils hear a word of what they say and pour it in the ears of a soothsayer as one pours something in a bottle, and they add one hundred lies to that (one word)." (Sahih Bukhari, quoted by translator)

i.e. Hafrah, as maintained by Abu Mas'ud Al-Thaqafi.

The words, "Whoever went to a fortune-teller," the fortune-teller will be dealt with in detail later. However, the punishment here is prescribed for one who visits a fortune teller, no matter whether he believes or belies him. In some versions of the Hadith, "Whoever went to a fortune-teller and asked him about some matter (i.e. of the Unseen), will have his prayer rejected for forty days."

The saying: "Will have his prayer rejected for forty days," if this is the case for the questioner of a fortune-teller, how about that of the fortune-teller himself? Imam An-Nawawi and others said: "Whoever believed in what the fortune-teller says does not have to repeat his prayers for this period of forty days, but that he receives no reward for them. Indeed, the interpretation for this Hadith in particular shows this fact that he (the one who visits a fortune-teller) does not have to repeat his prayer for that aforementioned period."

The Hadith is clear evidence that visiting a fortune-teller and the like is prohibited, as it induces *Shirk* (polytheism). Imam Al-Qurtubi said: "The authorities must shoulder their responsibility to prevent these fortune-tellers and their likes from deceiving the ignorant people, who visit them being unaware of the wrongs they themselves commit, merely by going to them seeking their 'alleged' help or aid."

It is reported on the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said: "Whoever went to a fortune-teller and believed in what he said, has disbelieved in what was revealed to Muhammad" (Narrated by Abu Dawud).

In another version of the Hadith, "...or had intercourse with his wife while she is in her menses," "...or had anal intercourse with his wife, 'has nothing to do with (i.e. disbelief in) what was revealed to Muhammad'."

The saying: "It is reported on the authority of Abu Hurairah (may Allah be pleased with him)" by the Four<sup>11</sup> and by Al-Hakim, who said

<sup>11</sup> I.e., Al-Bukhari, Muslim, At-Tirmidhi and An-Nasa'i.

that it is authentic according to the strict conditions of acceptance laid down by Al-Bukhari and Muslim that the Prophet (peace and blessings be upon him) said: "Whoever went to a fortune-teller and believed in what he said, has disbelieved in what was revealed to Muhammad" (Narrated by Ahmad, Al-Baihaqi and Al-Hakim on the authority of Abu Hurairah (May Allah be pleased with him)) in a *Masnū*<sup>11</sup> form.

The saying: "Whoever went to a fortune-teller and believed in what he said, has disbelieved in what was revealed to Muhammad."<sup>12</sup> Some scholars said: "There is no contradiction between this Hadith and the one that reads, 'Whoever went to a fortune-teller and asked him about some matter (i.e. of the Unseen) and believed him, will have his prayer rejected for forty days.'" This is according to those who say, "This is some kind of disbelief, which is less than the famous or known disbelief." However, the apparent meaning of the Hadith is that one who believes in what the fortune-teller says in any way becomes a disbeliever. Moreover, most fortune-tellers before the advent of Prophet Muhammad (peace and blessings be upon him), used to take their knowledge from the devil and Satanic creatures.

The saying: "He has disbelieved in what was revealed to Muhammad," Imam Al-Qurtubi said, "What was revealed here stands for the Glorious Qur'an and the Prophetic Sunnah."

The words: 'It was reported, with a good Chain of Transmission, on the authority of Abu Ya'la (may Allah be pleased with him) that he said the same thing, *but in a Maṣnū*<sup>13</sup> form.'

Abu Ya'la's name was Ahmad ibn 'Ali ibn Al-Murthaba Al-Mausili. He was an Imam, and he wrote many books such as *Al-Masāid* and others. He narrated on the authority of Yahya ibn Mu'ain, Abu Kharثūrah, Abu Bakr ibn Abu Sharabah and many others as well. He died in 307 A.H. Moreover, this narration was narrated by Al-

<sup>11</sup> Traceable (Masnū) Hadith: Whatever word, deed, approval, or attribute traced directly back to the Prophet (peace and blessings be upon him) with a connected or disconnected Chain of Transmission.

<sup>12</sup> Disconnected (Maṣnū) Hadith: A Hadith (word or deed) traced back to a Companion only, whether its Chain of Transmission is connected or not.

Bazaar too but with the following wording: "Whoever went to a fortune-teller or a sorcerer and believed in what he said, has disbelieved in what was revealed to Muhammad (peace and blessings be upon him)." This Hadith proves that the fortune-teller and the sorcerer are disbelievers for they falsely claim knowledge of the Unseen; and the one who believes in what they say believes in that too and accepts it and this is clearly disbelief."

On the authority of 'Ibn 'Umar Ibn Huzayr (may Allah be pleased with him), in a *Marfu'* form, it is reported: "Whoever practices *Al-Tiyarah*, or tells fortunes or seeks advice from a fortune-teller, or practices magic or asks another to do so, is not one of us; and whoever goes to a soothsayer and believes what he tells him has disbelieved in that which was revealed to Muhammad." (Narrated by Al-Bazzar, with a good Chain of Transmission and by At Tabarani, in his book, *Al-Awsat*, with a *Good*<sup>70</sup> Chain of Transmission, but without the words: "...and whoever goes to a soothsayer etc.")

The saying: 'Is not one of us,' this is a great and severe condemnation indicating that these acts are regarded as major sins and it was stated earlier that fortune-telling and sorcery are acts of disbelief.

The words, 'Whoever practices *Al-Tiyarah*,' by himself, or 'seeks advice from a fortune-teller,' i.e. if he accepts what the fortune-teller or the soothsayer says to him, he becomes a disbeliever in Allah, the Almighty. In this Hadith, the Prophet (peace and blessings be upon him) declares himself innocent of all and any one who practices or accepts any of these acts of *Shirk* (polytheism) and disbelief.

"*Narrated by Al-Bazzar;*" he was Ahmad Ibn 'Amr Ibn 'Abdul Khaliq, Abu Bakr Al-Bazzar Al-Basri, who wrote *Al-Masnud Al-Kabir* (The Great *Masnud*). He narrated the Prophetic Hadith on the authority of Ibn Bashbar, Ibn Al-Musharriq and many others. He died in 292 A.H.

Al-Baghawi said: "The *Al-'Arif*, who claims to know the Unseen

<sup>70</sup> *Good [Hasan]* Hadith: A Hadith whose Chain of Transmission is linked to the narration of an authority with weak ascriptions, and the Hadith has no contradiction or blemish.

*depends on knowledge stolen (by the Jinn, who overheard it from the nearest heaven) and falsehood and the like."*

Al-Baghawi was Al-Husain Ibn Mis'ud Al-Farra' Ash-Shafi'i. He wrote many books and was one of the most notable scholars of Khurasan. He was a trustworthy and an ascetic jurist. He died in Shawwal, 516 A.H., may Allah, the Almighty shower mercy on him.

The saying, 'The *Al-'Arqf*, who claims to know the *Dunstan*,' i.e. he is the one who can tell of events such as theft, the thief and the location of lost property.

Ibn Taymiyah said: "Al-'Arqf is a name for a fortune-teller, an astrologer, the thrower of sand and all those, who claim knowledge of these matters by such means."

Imam Ahmad said: "Al-'Arqf 'Divination' is some kind of sorcery and the sorcerer is more noxious than Al-'Arqf i.e., the diviner".

Abu As-Sa'adah said: "Al-'Arqf is a name for, or equals the astrologer."

Ibn 'Abbas (may Allah be pleased with him) said concerning a people, who wrote *Abjad*<sup>11</sup> and practiced astrology: "I do not consider that those who do this will have any share (of blessings or reward) from Allah, Glory be His." This narration was narrated by Al-Tahawi on the authority of Ibn 'Abbas in a *Masnū* form. However, its Chain of Transmission is Weak.

However, learning the *Abjad* (alphabet) and writing for the purpose of obtaining knowledge of the Unseen is what is known as '*Rim Al-Harf*' (i.e. Science of the Letter); this sort of knowledge is prohibited and Muslims are warned against it. As for learning this alphabet for reading and writing, this is permissible and, indeed, Islam, the religion of knowledge, recommends it.

The saying 'And practical astrology,' i.e. they believe in the effect of the stars in worldly affairs as will be discussed in the following

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<sup>11</sup> An ancient system of prediction based on use of the letters of the alphabet.

chapters. However, one should learn from this that he should not be misled by the sciences and knowledge of the disbelievers. Allah, the Almighty says in His Glorious Qur'an, *{Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). That at which they used to mock, surrounded them (i.e. the punishment)}* {Surah Ghafir, 83}

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 27

### An-Nashrah<sup>12</sup>

It is reported on the authority of Ishaq (May Allah be pleased with him) that Allah's Messenger (peace and blessings be upon him) was asked about An-Nashrah and he said: "It is one of the works of Satan." (Narrated by Ahmed with a good Chain of Transmission and by Abu Dawud who said: "Abu 'Ubaydah was asked about these matters and he answered that Ibn Mas'ud discredited all such things.")

It is reported by Al-Bukhari, on the authority of Qatada that he said: "I said to Ibn Al-Musayyib: 'A man is under the influence of a magic spell, or is unable to have sex with his wife - should we treat him with An-Nashrah or use some other means to cure the spell?' Ibn Al-Musayyib replied: 'It is permissible (to use An-Nashrah), since they extend by a restoration or mending. That which is beneficial is not prohibited.'"<sup>13</sup>

It is reported that Al-Hasan Al-Basri said: "Magic is not counteracted by its like except by a negligence."

Ibn Al-Qayyim said: "An-Nashrah is countering the effects of magic and it consists of two kinds:

First: Counteracting magic with its like and this is the work of the devil.

Second: An-Nashrah by means of Ar-Rugyah, seeking refuge with Allah, Glory be His, permissible medicines and making supplications to Allah, Glory be His - these are all permitted forms of An-Nashrah."

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<sup>12</sup>Counteracting magic with magic

<sup>13</sup> This is not a permission to use magic against magic; what is permitted here is the use of Ar-Rugyah, seeking refuge with Allah, Glory be His, using permitted medicines etc. For how could the Al-Musayyib make permissible that which the Prophet (peace and blessings be upon him) had forbidden? (Quoted by Translator)

## FURTHER ISSUES:

1. The prohibition of *An-Naskhah*
2. There is a difference between what is forbidden and that which is permitted in a way to remove suspicion.

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Abu As-Sa' adai said: "An-Naskhah is a kind of cure, treatment and Rxgah. It is designed for the one, who is believed to have been harmed or afflicted by the Jinn."

Al-Hasan said: "An-Naskhah is a sort of magic or sorcery."

Ibn Al-Jawn said: "An-Naskhah is countering magic with magic; no one can practice it but the magicians."

It is reported on the authority of Jaber (May Allah be pleased with him) that Allah's Messenger (peace and blessings be upon him) was asked about An-Naskhah and he said: "It is one of the works of Satan." (Narrated by Ahmad with a Good Chain of Transmission and by Abu Dawud, who said: "Ahmad was asked about these matters and he answered that Ibn Mas'ud detested all such things.")

This Prophetic Hadith was transmitted by Imam Ahmad with a Good Chain of Transmitters and Abu Dawud reported it after him (Ahmad) to his Sawn. It was also transmitted by Al-Fadil Ibn Ziyad on the authority of 'Abdul Razzaq, from 'Uqail Ibn Mi' qal Ben Muzahih, from Jaber bin 'Abdullah.

The words, "He was asked about An-Naskhah," refers to the well known practice of the *Jahiliyah*, of which the Companions of the Prophet (peace and blessings be upon him) had no desire or liking for it or any of the other actions of *Jahiliyah*, because it is one of the works of Satan.

The phrase, "Ahmad was asked about these matters and he answered that Ibn Mas'ud detested all such things," means that Ahmad (may Allah be pleased with him) was referring to Ibn Mas'ud, (may Allah be pleased with him) who detested 'An-Naskhah,' which is one of

the works of Satan, as well as the use of amulets

"It is reported by Al-Shabbari, on the authority of Qatada that he said: "I said to Ibn Al-Musayyib: 'A man is under the influence of a magic spell, or is unable to have sex with his wife - should we treat him with An-Nashrah or use some other means to cure the spell?'" Ibn Al-Musayyib replied: 'It is permissible to use An-Nashrah), since they intend restoration or mending. That which is beneficial is not prohibited."<sup>14</sup>

'Qatada' was Ibn Dinar As-Sadus. He was a trustworthy, jurist and one of the most reliable followers of the Prophet (peace and blessings be upon him). He was said to have been born blind. He died in 113-9 A.H.

'Ar-Raqiqah,' is seeking refuge with Allah (Glorified be He) and the use of all permissible medicines. It is permissible and not from among the works of Satan. The Hadith does not forbid these things. Thus, the saying of Ibn Al-Musayyib here refers to a given sort of 'An-Nashrah' that does not involve magic.

It is reported that Al-Hassan Al-Basri said: "Magic is not counteracted by its like, except by a magician." This narration is mentioned by Imaam Jawzi in *Jami' Al-Mawdu'at*

'Al-Hassan,' is Ibn Abu Al-Hassan, whose name was Yazeed Al-Basri Al-Ansari. He was a trustworthy Narrator, a jurist and an Imam from amongst the best of the Followers of the Prophet (peace and blessings be upon him). He died in 110 A.H. during his 90s.

Ibn Al-Qayym said: "An-Nashrah is countering the effects of magic and it consists of two kinds:

First: Counteracting magic with its like and this is the work of the devil

<sup>14</sup> This is not permission to use magic against magic, what is permissible is the use of *Ar-Raqiqah*, seeking refuge with Allah, Glory be His, using permitted medicines etc. For how could the Al-Musayyib make permissible that which the Prophet (peace and blessings be upon him) had forbidden? (Quoted by Translator)

**Second:** *An-Nushrah* by means of *Ar-Raqyah*, seeking refuge with Allah, Glory be His, permissible medicines and making supplications to Allah, Glory be His - these are all permitted forms of *An-Nushrah*.

A description of some permissible forms of *An-Nushrah*: Narrated Ibn Abu Hatim and Abu Ash-Shukh on the authority of Luith ibn Abu Sulam as saying: "I have been told that the following Qur'anic verses cure the effects of magic, with Allah's Leave. You should recite over a pot full of water, then pour it out on the head of the bewitched, the Verses in *Surah Yunus* that read: *{Then when they had cast down, Musa (Moses) said: "What you have brought is sorcery; Allah will surely make it of no effect. Verily, Allah does not set right the work of Al-Mujridders (the evil-doers, corrupters). And Allah will establish and make apparent the truth by His Words, however much the Mujridders (criminals, disbelievers, polytheists, sinners) may harr (it)}*" (*Surah Yunus*: 81-82) and, Allah's Saying: *{That truth was confirmed, and all that they did was made of no effect. So they were defeated there and returned disgraced. And the sorcerers fell down prostrate. They said: "We believe in the Lord of the 'Alamin (mankind, jinn and all that exists). The Lord of Musa (Moses) and Harun (Aaron)"}* (*Surah Al-A'raf*: 118-120); And, Allah's Saying: *{That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain}*. (*Surah Ta-Ha*: 69)

To conclude, *An-Nushrah* by means of *Ar-Raqyah*, seeking refuge with Allah, Glory be His, permissible medicines and making supplications to Allah, Glory be His, are all permitted forms of *An-Nushrah*. However, counteracting magic with *zis* like which is - as mentioned earlier - one of the works of Satan is not permissible, as it cannot be performed without committing *Shirk* (polytheism). Allah, the Almighty knows best.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 28

### *At-Tatayyur<sup>22</sup>*

Allah, the Almighty says, {Be informed! Verily, their evil omens are with Allah but most of them know not}. (Al-An'af: 131)

Allah, the Almighty says, {They (Messengers) said: "Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people Matrikus (transgressing all bounds by committing all kinds of great sins, and by disobeying Allah).} (Ya-Sin, 19)

It is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said: "There is no 'Adwa," no Tyarab and no Hamrah" and no Safor<sup>23</sup>" (Narrated by Al-Bukhari and Muslim)

Muslim, in his Sahih, adds: "...and no Nawa" and no Ghoul.<sup>24</sup>

Al-Bukhari and Muslim report on the authority of Anas (may Allah be pleased with him) that he said: "Allah's Messenger (peace and blessings be upon him) said: "There is no 'Adwa and no Tyarab, but Al-FaT pleases me." They asked: "What is Al-FaT?" He (peace and

<sup>22</sup> Belief in omens.

<sup>23</sup> Infectious or contagious disease. What is meant here is that disease can not be contracted unless Allah, Glory be His, wills it.

<sup>24</sup> Interpreting omens based on the flight of a nocturnal bird.

<sup>25</sup> Some scholars said that it refers to parasites which infest the stomach and intestines of mankind and cattle, while others said that it refers to the pagan belief that the arrival of the month of Safer in the Muslim calendar bodes ill, while the dictionary defines Safer as jundu - and Allah, Glory be His, knows best.

<sup>26</sup> That is, there is no foundation to the belief that the positions of the stars affect the climate and there are no such things as ghosts and ghouls.

*Blessings be upon him) replied: "It is the good word."*

It is authentically reported by Abu Dawud, on the authority of 'Uqbah ibn 'Aamir (may Allah be pleased with him) that he said: "*Al-Tyaarib was mentioned before the Messenger of Allah (peace and blessings be upon him) and he said: "the best form of it is Al-Fa'l, for it does not prevent a Muslim from achieving his objective). Whatever any of you sees something he dislikes, he should say: "Oh, Allah! None but You brings good things. None but You can prevent evil things. There is no power and no strength except in You."*"

On the authority of Ibn Mas'ud (may Allah be pleased with him) in a *Masfi*' form, it is reported that he said: "*Al-Tyaarib is Shirk, Al-Tyaarib is Shirk. There is none among us who is not afflicted by it, but Allah, Glory be His, by true dependence on Him removes it from the heart.*" (Narrated by Abu Dawud and At-Tirmidhi, who said it is authentic, but considered the last part of it to be Ibn Mas'ud's own statement)

Imam Ahmad reports, on the authority of Ibn 'Aazr (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said: "*Whom is turned back from his objective by a bad omen has committed Shirk.*" They asked: "*And what is the explanation for that?*" He (peace and blessings be upon him) replied: "*It is to say: "Oh, Allah! There is no good except that which You bestow and there is no evil except that which You befall and there is none has the right to be worshipped but You."*"

Also, narrated by Imam Ahmad, on the authority of Al-Fadi ibn Al-'Abbas is: "*Al-Tyaarib is that which causes you to carry out some act or turns you away from some deed.*"

#### FURTHER ISSUES:

1. Illness cannot spread except by Allah's Will.
2. The falseness of believing in omens and their effect.
3. The falseness of the beliefs of the *Jahiliyyah* regarding the flight of nocturnal birds.
4. The falseness of pessimism due to the approach of the month of *Safar*.

5. The falseness of the beliefs of the *Jahiliyah* regarding ghosts and ghouls.
6. The durability of optimism, rather than pessimism.
7. True dependence on Allah, Glory be His, causes *Al-Tiyarah* to be removed from the heart.
8. The forbiddance of *Al-Tiyarah*, which causes one to take a certain course of action or deflects one from acting.

**Confirmation of the *Shirk* (polytheism) of those who allow themselves to be guided by omens.**

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This chapter proves that *Al-Tiyayah* is *Shirk* (polytheism) because it is an attachment of the heart to other than Allah, Glory be His, and a belief that the cause of events is other than He. This was an act of the pagans of the time of *Jahiliyah*, which is forbidden, for it used to determine their course of action or prompt them to abandon a course of action.

The author mentioned *Al-Tiyayah* in his book on *Tawheed* because it is a kind of *Shirk* (polytheism) as it is an attachment of the heart to other than Allah.

Allah, the Almighty says, (*But whenever good came to them, they said: 'Ours is this.' And if evil afflicted them, they ascribed it to evil events connected with Musa (Moses) and those with him. Be informed! Verify, their evil events are with Allah but most of them know not*). (Surah Al-A'raf: 131) In this verse, Allah, Glory be His, describes the ways of Pharaoh (Fir'aun) and his people in their dealings with Musa (peace and blessings be upon him) and his companions. Whenever any good came to them (i.e. fertility, expansion and health as interpreted by Muqbil and others), they would claim the credit of it themselves, failing to attribute it to Allah, Glory be His. However, whenever any calamity (i.e. affliction or drought etc.) befell them, they would blame it on the presence of Musa (peace and blessings be upon him) and his people. Then Allah, Glory be His, made plain the falseness of their claims, confirming that whatever evil came to them

was from Allah, Glory be His, and that it is what they had earned by their disbelief and rejection of the Signs of Allah, Glory be His. Then He, Glory be His, explains the reason for their behavior, which was their ignorance and lack of knowledge that Allah, Glory be His, is the Ordainer of all that is good and evil.

Allah's Saying: *{But most of them know not}*, means that most of them are ignorant and know nothing about what Muṣa (peace and Blessings be upon him) brought. If they used their minds and tried to understand, they would come to know that Muṣa brought them nothing but all good, blessings, happiness and success for those who believe in him and follow his message.

Allah's Saying: *{They (Messengers) said: 'Your evil omens be with you! (Do you call it "evil omens") because you are admonished? Nay, but you are a people Mārifūn' (transgressing all bounds by committing all kinds of great sins, and by disobeying Allah)}* (Surah Ya-Sin: 19) This means that only Allah knows what is right and that whatever afflicts the disbelievers is due to their disbelief, denial and rejection of Allah's Signs, for they were people, who transgressed all acceptable limits and strayed far from the Truth. They preferred disbelief over faith and this is the final result for the disbeliever. The meaning may also be that, your evil omens come back on you, as the person whom you found only afflicts you, due to the *Tatayyur* you practiced.

Allah's Saying: *{...because you are admonished?}*, means that because we have admonished you and asked you to observe Allah's Oneness, you said that to us, *{Nay, but you are a people Mārifūn (transgressing all bounds by committing all kinds of great sins, and by disobeying Allah)}*. Qatadah said about this verse: "Because we have reminded you of Allah, you said that the evil omens are with us."

Thereupon, *At-Tatayyur* is one of the words of the pagans of the Pre-Islamic Period (*Jahiliyah*) and the polytheists. Allah, the Almighty dispraised them for that practice, as did His Messenger (peace and Blessings be upon him), who forbade *At-Tatayyur* (i.e. belief in omens) and informed us that it is a sort of *Shirk* (polytheism).

It is reported on the authority of Abu Hurayrah (may Allah be pleased with him), that the Messenger of Allah (peace and blessings be upon him) said: "There is no 'Adwa,<sup>122</sup> no Tharik,<sup>123</sup> no Harat<sup>124</sup> and no Safer."<sup>125</sup> (Narrated by Al-Bukhari and Muslim) Imam Muslim, in his Sahih, adds: "...and no Haw" and no Ghoul."<sup>126</sup>

Abu Salamah, 'Abd Ar-Rahman Ibn 'Auf reported Allah's Messenger (peace and blessings be upon him) as saying, "There is no transmitted disease, but he is also reported to have said: 'A sick person should not be taken to one, who is healthy.' Abu Salamah said that Abu Hurayrah used to narrate these two (different Hadiths) from Allah's Messenger (peace and blessings be upon him), but afterwards Abu Hurayrah became silent on these words: 'There is no transmitted disease,' but he remained firm on the idea that the sick person should not be taken to one, who is healthy. Harith ibn Abu Dhurbab (and he was the first cousin of Abu Hurayrah) said: 'Abu Hurayrah, I used to hear from you that you narrated to us along with this Hadith, the other one 'there is no transmitted disease', but now you observe silence about it. You used to say that Allah's Messenger (peace and blessings be upon him) said: 'There is no transmitted disease.' Abu Hurayrah denied having any knowledge of that, but he said that the sick camel should not be taken to the healthy one. Harith, however, did not agree with him, which irritated Abu Hurayrah and he said to him some words in the Abyssinian language. He said to Harith: 'Do you know what I said to you?' He said: 'No.' Abu Hurayrah said: 'I simply denied having said it.' Abu Salamah said: 'By my life, Abu Hurayrah in fact used to report Allah's Messenger (peace and blessings be upon him) having said: 'There is no transmitted disease.' I do not know whether Abu Hurayrah

<sup>122</sup> Infectious or contagious disease. What is meant here is that a disease can not be contracted unless Allah, Glory be His, wills it.

<sup>123</sup> Interpreting omens based on the flight of a nocturnal bird

<sup>124</sup> Some scholars said that it refers to persons, which affect the stomach and intestines of mankind and cattle, while others said that it refers to the pagan belief that the arrival of the month of Safer in the Islamic calendar bodies ill, while the dictionary defines Safer as jatitude – and Allah, the Almighty, knows best.

<sup>125</sup> That is, there is no foundation to the belief that the positions of the stars affect the climate and there are no such things as ghosts and ghouls.

*has forgotten it or he deemed it an abrogated statement in the light of the other one." (Sahih Muslim)*

The Hadith of "No 'Adwa (There is no transmitted disease)," was also reported by a group of the Prophet's Companions, foremost among them were Anas Ibn Malik, Jaber Ibn 'Abdullah, As-Sa'ib Ibn Yazid, 'Abdullah Ibn 'Umar, and others. Additionally, some versions of this Hadith include the statement, "And one should run away from the leper as one runs away from a lion." (Sahih Al-Bukhari)

Al-Isa'iqi, Ibn As-Salib, Ibn Al-Qayym, Ibn Rajab and Ibn Muflib narrated that Allah's Messenger (peace and blessings be upon him) saying, "There is no transmitted disease," this is related to the understanding and belief of the pagans of Jahiliyah, which represented an attachment of the heart to other than Allah, Glory be His, and a belief that the cause of events is other than He. But, Allah, the Almighty may cause any healthy and sound person to catch a disease from one, who is afflicted therewith. So, Prophet Muhammad (peace and blessings be upon him) said: "And one should run away from the leper as one runs away from a lion." (Sahih Al-Bukhari) and, he (peace and blessings be upon him) said: "The ill should not be taken to the healthy." (Sahih Muslim) Concerning plague, Usamah Ibn Zaid narrated Allah's Messenger (peace and blessings be upon him) said, "Plague was a means of torture sent on a group of Israélis (or on some people before you). So if you hear of its spread in a land, don't approach it, and if a plague should appear in a land where you are present, then don't leave that land in order to run away from it (i.e. plague)." (Sahih Al-Bukhari) All this can not take place except with Allah's Permission and Will. Abu Hurairah (may Allah be pleased with him) reported Allah's Messenger (peace and blessings be upon him) as saying: "There is no infection, no Safar, no Ilamah." A desert Arab said: 'Allah's Messenger, how is it that when the camel is in the sand, it is like a deer, then a camel afflicted with scab mixes with it and it is afflicted by it?' He (the Prophet (peace and blessings be upon him)) said: "Who infected the first one?" (Sahih Muslim)

Thus, the Prophet (peace and blessings be upon him) informed us that all these are ordained by Allah, through Pre-destination and Fate. As well as this, Muslims are ordered to avoid anything that may hurt or

cause them harm. Likewise, as one is ordered not to throw himself into the water or into a fire, for he will certainly perish, he is also ordered not to approach the leper or enter a land in which plague has spread. All these are just causes for sickness and destruction, and only Allah is the Creator of the causes and results. There is no Creator other than Him, nor Ordainer other than Him. If one depends on Allah and relies on Him, and maintains strong faith in Him, he can be stronger in facing some of these causes with the hope of being saved from their evils through Allah's Power and Mercy. In this case, it is permissible for one to boldly face these causes, especially when public interest is sought. There is a Hadith that proves this, and it was narrated by Abu Dawud and At-Tirmidhi. It reads: "*The Prophet (peace and blessings be upon him) took the hand of a leper and placed it a bowl, and then said: 'Eat, in the Name of Allah' Putting our trust in Allah and complete reliance on Him.*" Imam Ahmed took it as an argumentation. This has also been narrated from 'Umar and his son and Salman (may Allah be pleased with them all). Likewise, it was narrated that Khalid ibn Al-Walid (may Allah be pleased with him) ate something poisonous. Also, Sa'd ibn Abu Waqqas and Abu Muslim Al-Khawasaki walked on the surface of water. These were related by Ibn Rajab (may Allah rest his soul).

Ibn Al-Qayyim commented on the words, '*There is no Tijarah,*' saying: "What is meant here is the prohibition of practicing this act of the *Jahiliyyah*, which is associated with Shirk (polytheism), as it negates belief in Allah's Divine Decree and because it causes the heart to become attached to other than Allah, Glory be His. Mu'awiya ibn Al-Hakam As-Suhra reported: 'I said, 'Messenger of Allah, there were things we used to do in the Pre-Islamic days. We used to visit fortunetellers,' whereupon he said: 'Don't visit fortune-tellers.' I said: 'We used to take omens.' He said: 'That is a sort of personal whim of yours, so let it not prevent you from doing a thing.'" (Sahih Muslim) Thus, the Prophet (peace and blessings be upon him) informed Mu'awiya ibn Al-Hakam that his pessimism and belief in omens is nothing but personal whims of his and it has nothing to do with the Ibad, which he saw or anything else. The Prophet (peace and blessings be upon him) in this way, showed us the falsehood of this act of *At-Tasyyar* and confirmed the fact that Allah, the Almighty has not made any sign for it or indication. It is not a true cause which should make Muslims fear. Rather, their hearts should feel tranquility and calmness and their souls

should rest on Allah's Oneness for which He sent His Messengers; revealed His Books; created the heavens and earth; and filled them with life. In so doing, the Prophet (peace and blessings be upon him) cut off all the past links to Shirk, (polytheism) within the hearts of all Muslims and believing men and women.

Whosoever adheres to the strong lie of *Tawhid*, and holds fast to Allah's Rope (i.e. the Glorious Qur'an), and puts his trust in Allah Alone, he will save himself from the whums of *Al-Tauyyur* (belief in omens) from the very beginning. 'Ikrimah said: "We were sitting with Ibn 'Abbas when a bird passed over us screeching. One of the people said: 'Good good.' Ibn 'Abbas said: 'There is neither good, nor evil (in this).' " Ibn 'Abbas did not hesitate to deny any significance to this act, or saying of that man, let it be or anyone else should think its effect is either good or evil. In another narration, Tawus went out for a journey with one of his companions. While they were proceeding, a crow screeched. The man said, "That is good." Tawus said, "What good can be sought with that (bird)? Do not proceed with me!"

Some Prophetic narrations were understood to permit belief in omens, such as: 'Abdullah ibn 'Umar (may Allah be pleased with them both) narrated: "I heard the Prophet (peace and blessings be upon him) saying, 'Evil omens are in three things: The horse, the woman and the house.'" (Sahih Al-Bukhari)

Ibn Al-Qayyim said: "Allah's Prophet (peace and blessings be upon him) did not confirm the existence of evil omens in these three things. Rather, he meant that Allah, the Almighty may create some given individuals of these three things that may be evil for those who approach, use or dwell in these things; and other good individuals of similar sorts that bring no harm to those, who approach them. This is similar to the fact that Allah, the Almighty may bestow on some parents a good, blessed child from whom they receive all good; and give others a devilish child, who brings them nothing but evil. Also, the position man is appointed to, may be good or bad for him. Thus, the same applies to the woman, house and horse. Allah, the Almighty is the One, Who created all good and evil and thus He creates some good and others bad. Based on all these, the Hadith here indicates something while the *Al-Tauyyur* is something else."

About the saying: "...and no Hornak," Al-Fara' said, "Hornak is a kind of nocturnal bird." This refers to the owl. Also, Ibn Al-A'rafi said, "They used to become pessimistic if this kind of bird happened to land on the house of any of them. He would say, 'This bird announces my death or that of one of my household.'" The Prophetic Hadith came to abolish this wrong belief.

Concerning the saying "...and no Sufir," Abu 'Ubaidah narrated in a Ghairib Hadith on the authority of Ra'buh, who said, "It is a serpent, which infests the stomach and intestines of mankind and cattle. To the Arabs, it is much more severe than mange." Based on this, the negation here stands for the belief that disease is transmitted by itself and not by Allah's Will, which is altogether a kind of Shirk (polytheism).

Others said, "What is meant here is the month of Sufir to which the Sacred month of Al-Muharram was postponed. Allah, the Almighty says in His Glorious Qur'an, (*The postponing (of a Sacred Month) is indeed an addition to disbelief. Thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allah, and make such forbidden ones lawful. The evil of their deeds is made fair-seeming to them. And Allah guides not the people who disbelieve*) (Surah At-Tawbah: 37)

Abu Dawud narrated from Muhammad ibn Rashid on the authority of others, who said, "*The people of the Pre-Islamic period used to become pessimistic of the month of Sufir and say it is an evil month. The Prophet (peace and blessings be upon him) nullified and rejected this.*" Ibn Rajab said, "May be this last view is the most proper one of all the previous ones." Moreover, becoming pessimistic of the month of Sufir belongs to the same type, as belief in omens, which is totally rejected and prohibited in Islam. The same applies for becoming pessimistic on a given day such as Wednesday, or Tuesday, or that of the people of the Pre-Islamic period concerning marriage during the month of Shawwal.

The saying: "...and no New," means that there is no foundation to the belief that the positions of the stars affect the climate.

About the saying "...and no Ghoul." Abu As-Sa' adat said, "Ghoul is some kind of jinn and devils whom were claimed by the Pre-Islamic Arabs to appear to them in deserts and to mislead and destroy them. However, the Prophet (peace and blessings be upon him) negated this and demolished the whole idea.

If one asks, "What does negation and demolishing here mean while the Prophet (peace and blessings be upon him) said, '*If the Ghous appear, you should rush to Adhan q.e. the Call for Prayer?*'"<sup>12</sup>

The answer is: "This was at the beginning, then Allah, the Almighty prevented them (the Ghous) from doing any harm to His worshippers. Or, it may be that what was negated was not the existence of the Ghous themselves, but rather what was claimed by the Arabs concerning their behavior with them. Or, it may be that the Ghous cannot lead anyone astray, who keeps remembering Allah and puts all his trust in Him."

Al-Bukhari and Muslim reported on the authority of Anas (may Allah be pleased with him) that he said, "Allah's Messenger (peace and blessings be upon him) said: *There is no 'Adhan and no Thiyarah, but Al-Fa'i'*"<sup>13</sup> pleases me.' They asked: 'What is Al-Fa'i?' He (peace and blessings be upon him) replied: 'It is the good word.'

Abu As-Sa' adat said: "Al-Fa'i indicates what pleases or displeases man, while Al-Thiyarah indicates only what displeases. Generally speaking, the people love Al-Fa'i for if they hope for the gain and reward from Allah, the Almighty, they show keenness and steadfastness on the Straight Path of Allah and this of course is good. But, if they cease to anticipate good from Allah, this is an indication of all evil. As for Al-Thiyarah, it indicates ingratitude in Allah and anticipation of affliction. As for Al-Fa'i, it is as mentioned in the Hadith, when the Prophet (peace and blessings be upon him) was asked about it, he said, 'It is a good word.' This answer of Prophet Muhammad (peace and

<sup>12</sup> As-Suyu' said this in *Adhan*' As-Saghir: Al-Tibarani narrated this Hadith in Al-Mu'awidha from Abu Maranah (may Allah be pleased with him) and it is a Weak Hadith.

<sup>13</sup> Optimum:

blessings be upon him) shows that *Al-Fa'l* is not of the prohibited *At-Tiyarah* (belief in omens).

Ibn Al-Qayim said: "Admiring and loving *Al-Fa'l* has nothing to do with Shirk (polytheism), rather, this shows what suits the nature of human beings and their instinct that is inclined to all that is suitable and convenient. The Prophet (peace and blessings be upon him) told us that he loved from this life of ours, women (i.e. his wives) and perfume. He also loved sweets and honey. He loved melodious voices reciting the Glorious Qur'an and *Adhan* (i.e. the Call for Prayer). He loved good ethics and pleasant manners. Generally speaking, he loved all sorts of perfection, good and that which leads to them. Moreover, Allah, the Almighty made man abhor good names and have love for them, whenever and wherever one hears them."

Al-Halabi said: "Allah's Messenger (peace and blessings be upon him) used to love *Al-Fa'l*, for pessimism indicates mistrusting Allah without valid reason, while optimism indicates trusting in Him, and the Believer is ordered to trust Allah in all affairs and circumstances.

It is authentically reported by Abu Dawud, on the authority of 'Uqbah ibn 'Amir (may Allah be pleased with him) that he said: "Al-Tiyarah was mentioned before the Messenger of Allah (peace and blessings be upon him) and he said: The best form of it is *Al-Fa'l*, for it does not prevent a Muslim from achieving his objective". Whenever any of you sees something he dislikes, he should say: 'Oh, Allah! None but You Brings good things. None but You can prevent evil things. There is no power and no strength except in You.'" (Narrated by Abu Dawud)

The narrator here, was 'Urwah and not 'Uqbah ibn 'Amir as mentioned by Imam Ahmad and Abu Dawud and others. He was Makkian (i.e. from Makkah) and his surname was a controversial issue. Some said he was 'Urwah ibn 'Amir Al-Qurashi, while others said it was Al-Juhani. Ibn Hibban cited him among the trustworthy ones of the Followers.

Ibn Al-Qayim said: "The Prophet (peace and blessings be upon him) mentioned that *Al Fa'l* is a form of *Al-Tiyarah* and that it is the best of it. Thus, he negated *Al-Tiyarah* and informed us that *Al-Fa'l* is a form of it, but is better than it. He distinguished between *Al Fa'l* and

*Al-Tayyarah*, saying that one of them (*Al-Fa'i*) is useful, while the other (*Al-Tayyarah*) is useless and moreover harmful as well. This is similar to the fact that he (peace and blessings be upon him) prohibited *Ar-Rugyah*, which involves anything wrong or related to *Shirk* (polytheism) but approved of the one, which does not contain any of these evil elements.

The saying: '*It does not prevent a Muslim from achieving his objective*', means blaming a disbeliever, who contradicts this.

The saying, '*Only Allah! None but You Brings good things. None but You can prevent evil things*', means that *Al-Tayyarah* neither brings good things, nor bad ones. It is only You (Allah), Who Brings the good things and Removes the bad things. Allah, the Almighty says, *(And if some good reaches them, they say, 'This is from Allah,' but if some evil befalls them, they say, 'This is from you (O Muhammad (peace and blessings be upon him)).' Say: 'All things are from Allah,' so what is wrong with these people that they fail to understand any word? Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself* (Surah An-Nisa': 78-79). This proves that belief in *oneness* is invalid, because such beliefs cause an attachment of the heart to other than Allah, Glory be His, and this is *Shirk* (polytheism). Also, this is a good supplication for one whose heart becomes affected by any of this (*Al-Tayyarah*) and a declaration that it does not bring any good, or remove any harm. It also proves that he who believes in it is a foolish, ignorant polytheist!

The saying: '*There is no power and no strength except in You*', is a way of seeking Allah's Aid in doing *Tawakkal* (i.e. complete reliance on Allah) and not to believe in *Al-Tayyarah* that may be a cause of bringing affliction as a penalty for the one, who believes therein. Thus supplication emanates only from the reality of *Tawakkal*, which is the strongest cause of bringing what is good and removing what is bad and evil.

On the authority of Ibn Mas'ud (may Allah be pleased with him) in a *Masru'ah* form, it is reported that he said: '*Al-Tayyarah is Shirk, Al-Tayyarah is Shirk. There is none among us, who is not afflicted by it, but Allah, Glory be His, by true dependence on Him removes it from the*

*heart*" (Narraed by Abu Dawud and At-Tirmidhi, who said it is authentic, but considered the last part of it to be Ibn Mas'ud's own statement)

This Hadith was also narrated by Ibn Majah and Ibn Hibban. The wording of Abu Dawud is as follows: "At-Tiyarah is Shirk, At-Tiyarah is Shirk, At-Tiyarah is Shirk." This is a very clear prohibition of *At-Tiyarah* (belief in omens) and that it is *Shirk* (polytheism) because it is an attachment of the heart to other than Allah, Glory be His, and a belief that the cause of events is other than He.

Ibn Hisham said, "*At-Tiyarah* is detestable." The same view was maintained by others from among the followers of Ahmad."

Ibn Mufith said: "It is more proper to consider it *Haram* (i.e. prohibited) for it is *Shirk* (polytheism)."

Imam Ahmad reports on the authority of Ibn 'Amr (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said: "Whoever is turned back from his objective by a bad omen has committed *Shirk*." They asked: "And what is the expiation for that?" He (peace and blessings be upon him) replied: "It is to say: 'Oh, Allah! There is no good except that which You bestow and there is no evil except that which You bestow and there is none who has the right to be worshipped but You'" (Ahmad's *Masnawi*)

The Prophetic Hadith was transmitted by Imam Ahmad and At-Tabarani on the authority of 'Abdullah ibn 'Amr ibn Al-'As

The saying, 'On the authority of *Ibn 'Amr*', refers to 'Abdullah ibn 'Amr ibn Al-'As (Ibn Wa'l As-Saha, Abu Muhammad, or, 'Abdur-Rahman, one of the earlier Muslims, who narrated a great deal from Allah's Prophet (peace and blessings be upon him)). He was one of the most knowledgeable Companions. He died in *Dhu'l-Hijjah* in 63 A.H., in Al-Taif.

The saying: 'Whoever is turned back from his objective by a bad omen has committed *Shirk*', this refers to the kind of *At-Tiyarah*, which has been forbidden as it determines our course of action or prompts us to abandon a course of action.

The words, 'And what is the expansion for that?' He (peace and blessings be upon him) replied: 'It is to say, 'Oh, Allah! There is no good except that which You bestow and there is no evil except that which You bestow and there is none has the right to be worshipped but You.' If one finds anything related to belief in unbelief, in his heart and rejects it, Allah, the Almighty will remove it from his heart due to that supplication that indicates putting one's trust in Allah Alone and rejecting all other than Him.'

The Hadith also indicates that *At-Tiyarah* cannot harm whoever dislikes it and went on his way. But the one, who does not purify his trust and reliance on Allah and follows in the footsteps of Satan, he may be punished through falling into what he dislikes.

Also, narrated by Imam Ahmad, on the authority of Al-Fadl ibn Al-'Abbas: "*At Tiyarah* is that which causes you to carry out some act, or turns you away from some deed."

The kind of *At-Tiyarah*, which is forbidden, is that which determines our course of action or prompts us to abandon a course of action. When a person hears or sees something, which he dislikes and become pessimistic due to it, or allows it determine his actions, he is also guilty of *At-Tiyarah*. Allah, the Almighty knows best.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 29

### *At-Tarjeem (Astrology)*

Imam Al-Bukhari narrated in his *Sahih* on the authority of Qatadah who said: "Allah created these stars for three reasons: First, to adorn the heaven; second, as barriers against the devil; and, third, as signs by which (the traveler) may be guided; and so whoever claims more than this for them has is erroneous and has lost his reward (on the Day of Resurrection) and taken upon himself that of which he has no knowledge."

Abu Hurayrah informs us that while Qatadah disliked the studying of the lunar phases, Ibn 'Uyaynah forbade it, and Ahmad and Ishaq permitted it.

It is reported on the authority of Abu Musa (may Allah be pleased with him) that he said: *Allah's Messenger (peace and blessings be upon him) said: "There are three who will not enter Paradise. First, the habitual wine drinker; second, the one who believes in sorcery and; third, the one who cuts family ties"* (Narrated by Ahmad and Ibn Hibban in his *Sahih*)

#### FURTHER ISSUES:

1. The wisdom of creating the stars
2. Refutation of the claims of those who say otherwise.
3. The dispute over the permissibility of studying the lunar phases and the stars.
4. The punishment prescribed for those who practice or believe in astrology

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Ibn Taymiyah said: "At-Tarjeem (astrology) is the study of the positions and aspects of celestial bodies, in the belief that they have

some kind of influence on the course of natural earthly occurrences and human affairs."

Related to this topic, Al-Khattabi said: "The astrology, which is forbidden, is that in which those, who practice it, claim that they can tell of the events and incidents that will happen in the future, such as knowing the time when the winds will blow, rainfall and changes in the prices of commodities, etc, through the movements of the stars in their courses, their gathering and dispersing. They further claim that they have influence on the course of natural earthly occurrences and human affairs (as cited earlier). However, belief in astrology necessitates the belief that someone other than Allah, Glory be His, possesses knowledge of the unseen and such a belief is therefore Shirk (polytheism).

Imam Al-Bukhari narrated in his *Sahih*, on the authority of Qatadah who said: "Allah created these stars for three reasons. First, to adorn the heaven; second, as missiles against the devils and, third, as signs by which (the traveler) may be guided; and so whoever claims more than this for them, has lost his reward (on the Day of Resurrection) and taken upon himself that of which he has no knowledge."

This narration is cited from Al-Bukhari's *Sahih*. Also, it is narrated by 'Abdur-Razzaq, 'Abd Ibn Hizam, Ibn Jibrir, Ibn Al-Mundhir and others. Additionally, Al-Khatib narrated it in the book of *An-Najam* (The Stars) on the authority of Qatadah. The exact wording of the Hadith is as follows: "Allah created these stars for three reasons only: First, He created them to adorn the heaven; second, He created them as signs by which (the traveler) may be guided and, third, He created them as missiles against the devils; and so whoever claims more than this for them has lost his reward (on the Day of Resurrection) and taken upon himself that of which he has no knowledge. Some people, who are ignorant of Allah's Commands have invented, pertaining to these stars, some kind of soothsaying: whosoever gets married on the appearance of the star such and such, he will be such and such. And, whosoever sets out on a journey on the appearance of the star such and such, he will be such and such. Upon my life! There is no star that appears without the following being born, the red, the black, the tall, the short, the handsome and the ugly. Verily, the knowledge of these

more, this animal or that bird has nothing to do with Al-Ghaib (i.e. the Unseen). If anyone were to know anything about the Unseen, it would be Adam, who was created by Allah's Hand and to whom He made the angels prostrate themselves and whom He taught the names of everything."

So, one should contemplate over what has been denied and rejected by the Imam, of what occurred during the time of the Followers of the Companions of Prophet Muhammad (peace and blessings be upon him). Indeed, these evils kept increasing day after day till they reached an exceptionally excessive amount in these days of ours. Nearly all lands are afflicted with this trial and those, who reject these evils and denounce them are very rare. We are for Allah and to Him is our final abode!

The saying: '*Allah created these stars for three reasons.*' Allah, the Almighty says, *(And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shiqatun (devils)).* (Al-Mulk: 5) and, *(And landmarks (signposts during the day) and by the stars (during the night), they (mankind) guide themselves).* (Surah An-Nahl: 16) These verses indicate that the stars are located in the nearest heaven. Ibn Mardawayh narrated on the authority of 'Abdullah ibn Mas'ud (may Allah be pleased with him), who said: "Allah's Messenger (peace and blessings be upon him) said, 'As for the nearest heaven, Allah, the Almighty created it from Sarks and placed therein a great lamp (sun), and a moon giving light. He adorned it with lamps and missiles for the devils and kept it safe from every cursed devil.'

The saying: *(And landmarks),* means signposts during the day for people to know the direction. Allah, the Almighty says in His Glorious Qur'an, *(It is He Who has set the stars)<sup>10</sup> for you, so that you may guide your course with their help through the darkness of the land*

<sup>10</sup> About the Stars: Abu Qatadah mentioned Allah's Statement: *(And We have adorned the nearest heaven with lamps)*, and said, "The creation of these stars is for three purposes, i.e. as decoration of the (nearest) heaven, as missiles to hit the devils, and as signs to guide mankind. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his effort, and troubles himself with what is beyond his limited knowledge." (Narrated in Sahih Al-Bukhari)

*and the sea}.* (Al-An'âm: 97) This means to help you in knowing your destination and direction. It is not meant here that you know through the stars, anything of the Unseen as believed by astrologers and soothsayers. We have mentioned earlier that this belief is totally mistaken and forbidden, for it is groundless.

If one says: 'The astrologer may be right?' Such a person will be answered as follows: "He is just like a soothsayer, who may tell one thing true, and tell lies about one hundred other things. Moreover, these right things, which he tells about, is not based on certain knowledge, rather, it may go along with a Divine Decree. This may be a trial for the one, who believes in astrologers and soothsayers."

Ibn 'Abbas (may Allah be pleased with them) said, concerning Allah's Statement: *{And He has affixed unto the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves. And landmarks (signposts during the day) and by the stars (during the night), they (mankind) guide themselves}* (Surah An-Nahl: 15) 'Landmarks' here, is coupled with what has been mentioned on earth, then He resumed as saying, *{And landmarks and by the stars (during the night), they (mankind) guide themselves}*. This has been mentioned by Ibn Jurir on the authority of Ibn 'Abbas in other words:

There are Prophetic Hadiths, which prohibit astrology, including the following: "*Whoever learns a part of astrology, has learnt a part of magic. Those who learn more, accumulate more (sin).*"

Rabi' ibn Hizib narrated from the Prophet (peace and blessings be upon him) that he said, "*Among the things, which I fear for my Ummah are belief in the stars (i.e. astrology), bellying Divine Decree, and the injustice of the rulers.*" (Narrated by 'Abd ibn Hanbal)

Abu Mijan narrated, "*I fear for my Ummah three things: The injustice of the rulers, belief in the stars (astrology), and bellying the Divine Decree.*" (Narrated by Ibn 'Asakir and As-Suyuti)

Auss (may Allah be pleased with him) narrated, "*I fear for my Ummah after me (my death) two traits: Bellying the Divine Decree and belief in the stars (i.e. astrology).*" (Narrated by Abu Ya'la, Ibn 'Adiy,

Al-Khaṣab is the book of Al-Night (The Stars), and As-Syud). Additionally, there are many Hadīths dispensing and warning against Ar-Tanjīrūt (i.e., astrology).

The saying: "Harb informs us that while Qatādah disliked studying the lunar phases, Abu 'Uyaynah forbade it, and Ahmad and Iḥāq permitted it."

About this, Al-Khaṣab said: "The study of the stars and planets in order to have knowledge of their cycles, for the purpose of aiding travelers in order to know the direction of the Qiblah"<sup>47</sup> and to know the time and season, is permissible."

Ibn Al-Mundhir narrated from Mujahid that he did not find anything wrong with learning about the lunar phases. Also, Ibrahim was quoted to see nothing wrong with a man, who learns the positions of the stars in a way to seek guidance (in his course of travel). Ibn Rajab said: "What is prohibited, is to believe in the influence of the stars in earthly affairs and events. But, seeking guidance through learning the lunar phases, in order to know the direction of the Qiblah or the way of making journeys, in this there is no wrong or prohibition in the sight of the majority of scholars."

The words: 'Harb informs us that,' this is Imam Al-Hafiz Harb ibn Isma'īl Abu Muhammād Al-Karmī. He was one of the companions of Imam Ahmad ibn Hanbal (may Allah be pleased with him). He narrated Prophetic Hadīth on the authority of Ahmad, Iḥāq, Ibn Al-Madīnī, Ibn Ma'mūn and others. He authored a book entitled "Al-Masa'il" (The Issues or Questions) about which Imam Ahmad and others were asked. He died in 280 A.H. As for Iḥāq, he was Ibn Ibrahim ibn Ma'bad ibn Abu Ayyub Al-Hazzāb An-Nassabī. He was known as Ibn Rahawāh. He narrated Prophetic Hadīth on the authority of Ibn Al-Mubārak, Abu Usmān, Ibn 'Uyaynah and others, from their class or category of Narrators. Imam Ahmad said: "To us, Iḥāq is one of the greatest Muslim scholars." Imam Ahmad, Al-Bukhārī, Muslim, Abu Dawud and others narrated on his authority. He (Iḥāq) narrated on the authority of Ahmed as well. He died in 239 A.H.

<sup>47</sup> The direction in which all Muslims turn their faces in prayer and that direction is towards the Ka'bah in Makkah (Saudi Arabia).

It is reported on the authority of Abu Musa (may Allah be pleased with him) that he said: "Allah's Messenger (peace and blessings be upon him) said: 'There are three, who will not enter Paradise: First, the habitual wine drinker; second, the one who believes in sorcery and, third, the one, who cuts family ties.'" (Narrated by Ahmad and Ibn Hibban in his Sahih)

This Hadith was also narrated by Al-Tabarani and Al-Hakim who said, "It is Authentic." Imam Adir-Dhahabi agreed about that. The completion of the Hadith reads, "...and whosoever dies while an addict to wine, Allah, the Almighty will make him drink from the Gharah River. It is a river that springs from the prostitutes' valve; the smell of which burns the denizens of Hell fire."

The saying, "It is reported on the authority of Abu Musa (may Allah be pleased with him)," he was 'Abdullah ibn Qasr ibn Salam ibn Haddar, Abu Musa Al-Ash'ari. He was one of the honorable Companions of Prophets Muhammad (peace and blessings be upon him) and died in 50 A.H.

The saying, "There are three who will not enter Paradise." This is one of the texts, which the earlier knowledgeable Muslim scholars disliked to interpret. They said: "Take it as it is! Whosoever interprets it, he is jeopardizing his race with Allah through saying something without sure knowledge." However, the best saying in this regard is: "All acts that are less than Stark (polytheism) and disbelief that take one out of the fold of Islam, is left to Allah's Will. If He wills to torture him, it will be his due; and if He forgives him, this will be out of Allah's Grace, Favor and Mercy."

About the saying, "the one, who cuts family ties," Allah, the Almighty says in His Glorious Qur'an, {Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?}<sup>129</sup> Such are they whom Allah has cursed, so that He has

<sup>129</sup> Narrated Abu Hurairah (May Allah be pleased with him): Allah's Messenger (peace and blessings be upon him) said, "Allah created the creation, and when He finished, the Jibril (angel) got up, and Allah said to it, 'Stop! What do you want?' It said, 'At this place I seek refuge with You from all those who never give me a share in the ties of kinship.' Allah said, 'Would you be pleased that I will keep

*made them deaf and blinded their sight). (Surah Muhammad: 22-23)*

The words: 'The one who believes in sorcery,' means that the Hadith forbids belief in sorcery, including astrology, because belief in astrology necessitates the belief that someone other than Allah, Glory be His, possesses knowledge of the Unseen, and such a belief is obviously *Shirk* (polytheism).

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*good relation with the one, who will keep good relation with you, and I will sever the relation with the one, who will sever the relation with you?" He said: "Yes, O my Lord 'Allah said (to a), "That is for you." And then Abu Hurayrah (may Allah be pleased with him) recited the Verse - (Would you then if you were given the authority, do mischief in the land, and sever your ties of kinship) (Surah Muhammad: 22)" (Sahih Al-Bukhari)*

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 30

### What Has Been Said Concerning *Al-Anwa'*

It is reported on the authority of Ibn Malik Al-Ash'ari (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said: "There are four traits remaining from the Jahiliyah to be found in my Ummah, which they will not abandon: (1) *Pride in the nobility of one's ancestors*, (2) *defaming the ancestors of others*, (3) *seeking rainfall from the stars* and *excessive mourning and waiting for the dead*."

And he (peace and blessings be upon him) added: "The waiting woman, if she does not repent before she dies, will be raised on the Day of Resurrection with a dress of liquid tar and a cloak of mungo or scabies" (Narrated by Muslim).

It is narrated by Al-Bukhari and Muslim, on the authority of Zaid ibn Khalid Al-Juhani (may Allah be pleased with him) that he said: "Allah's Messenger (peace and blessings be upon him) prayed the morning prayer with us in Al-Hudaybiyah after it had rained during the night, and when he had finished, he addressed the people, saying, 'Do you know what your Lord said?' They said: 'Allah (Glorified be He) and His Messenger (peace and blessings be upon him) know best!' He (peace and blessings be upon him) said: Allah (Glorified be He) said: 'Some of My slaves this morning are true Believers in Me and others are disbelievers. As for those who say: 'We have received rain from the Bounty of Allah (Glorified be He) and His Mercy,' they are Believers in Me and disbelievers in the stars, while those who say: 'We have received rain from the movements of such-and-such a star,' are disbelievers in Me and believers in the stars.'"

It is reported by Al-Bukhari and Muslim, on the authority of Ibn 'Abbas (may Allah be pleased with him) a Hadith carrying the same meaning as the previous Hadith: "Some (of the people) said: 'The promise of rain of such-and-such a star has come true.' Then Allah (Glorified be He) revealed the following verse: {So I swear by the

*saying of the stars. And verily that is indeed a great oath, if you but know. That (this) is indeed an honorable recitation (the Noble Qur'an). In a Book well-guarded (with Allah in the heaven i.e. Al-Lauh Al-Mahfuz). Which (that Book with Allah) none can touch but the purified (i.e. the angels). A Revelation (this Qur'an) from the Lord of the 'Alamun (mankind, jinn and all that exists). Is it such a talk (this Qur'an) that you (disbelievers) deny? And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)! / (Al-Waq'ah 73:82)*

#### FURTHER ISSUES:

1. Explanation of the verse of Sarah Al-Waq'ah 82.
2. Citing the four traits of the Pre-Islamic Period
3. Some of them incur disbelief
4. There is some sort of minor disbelief which does not get one out of the fold of Islam.
5. Allah's Statement: "Some of My slaves this morning are true Believers in Me and others are disbelievers."
6. The virtue of inquiring knowledge by asking: "Do you know?"
7. The punishment of the washing women.

\* \* \* \* \*

This Chapter deals with the subject of seeking rain by using the movements of the stars, the planets and their positions. This is something, which is totally prohibited, for it necessitates requesting blessings from other than Allah (Glorified be He), which is Shirk (polytheism).

Allah, the Almighty says, *{And the moon, We have measured for it mansions (in reverse)} (Sarah Ya-Sin: 39) Abu As-Sa'adat said: "There are twenty eight mansions for the moon. The Pre-Islamic Arabs used to attribute rainfall to the movement of these stars and the position of planets and the moon, and thus seek the blessings of other than Allah. Allah, the Almighty says, {And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)! / (Sarah Al-*

Waqq'ah: 82) Narrated Imam Ahmad, from Ibn Jarr, Ibn Abu Hatim and Ad-Diya," on the authority of 'Abd ibn Abi Tibr (may Allah be pleased with him) his saying: "Allah's Messenger (peace and blessings be upon him) said, (And instead, for the provision He gives you), this means that instead of thanking Allah (Glorified be He); you deny (Him by disbelief)), i.e. you say: 'We have received rain from the movements of such-and-such a star.' Indeed, this is the best explanation and interpretation of the verse. It was also transmitted by Ibn 'Abbas, Qatadah, Ad-Dahhak, 'Amr Al-Kharasani and many others.

Ibn Al-Qayyim said: "Instead of thanking Allah for the provisions He gives you for your maintenance and your lives, you deny it, i.e. the Glorious Qur'an."

Concerning the Hadith that reads: It is reported on the authority of Ibn Malik Al-Ash'ari (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said: "There are four traits remaining from the Jahiliyah, to be found in my Ummah, which they will not abandon: (1) Pride in the nobility of one's ancestors, (2) defaming the ancestors of others, (3) seeking rainfall from the stars and excessive mourning and wailing for the dead." (Narrated by Muslim)

Abu Malik's full name was Al-Harith ibn Al-Harith Ash-Shami. He was one of the Prophet's Companions. Only Abu Salam narrated the Prophetic Hadith from him. Also, there were two other persons called Abu Malik Al-Ash'ari.

The words, "There are four traits remaining from the Jahiliyah, to be found in my Ummah, which they will not abandon," refers to this Ummah, which will practice these four traits either, while knowing their prohibition or not, even though they are the remnants of the abhorred acts of the Pre-Islamic period. One should know that all which contradicts what was sent with Prophet Muhammad (peace and blessings be upon him), is called *Jahiliyah*.

Ibn Taymiyah said: "The Prophet (peace and blessings be upon him) informs us that some of the traits of the *Jahiliyah* will remain to be observed by some people of the *Ummah*. These acts are disgraceful and blameworthy. This also indicates that all acts from the *Jahiliyah*, are

disapproved of by the religion of Islam

Islam seeks to sever every connection with the iniquitous customs of the *Jahiliyyah*. The Messenger of Allah (peace and blessings be upon him) informs us in this Hadith, using a spirit of censure and rebuke, that four customs of the Days of Ignorance will remain in this *Ummah*.

The characteristic of ‘*Pride in the nobility of one’s ancestors*,’ leads to slackness and idleness, as one rests on the laurels of one’s forebears. Indeed, this is a portrayal of great ignorance, as pride is the measure of nobility and success. Allah, the Almighty says, {O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has *At-Taqwa* [i.e. he is one of the *Muttaqun* (the pious)]. Verily, Allah is All-Knowing, All-Aware}. (Surah Al-Hujurat, 13) and, {And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allah), but only he who believes (in the Islamic Monotheism), and does righteous deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security} (Surah Saba’ - 37)

‘*Defaming the ancestors of others*,’ means to disparage the ancestry of others, which leads to a situation in which people spend their time seeking out the weaknesses and defects in each other’s backgrounds. The result of this causes the reputation of Islam and the Muslims to suffer, and culminates in division and enmity amongst them. Al-Ma’ nur ibn Suwaid said, “We went to Abu Dharr (Al-Ghifari) in Rabattha and he had a mantle over him, and his slave had one like it. We said: ‘Abu Dharr, had you joined them together, it would have been a complete garment.’ Thereupon he said: ‘There was an altercation between me and one of the persons among my brothers. His mother was a non-Arab. I reproached him about his mother. He complained against me to Allah’s Messenger (peace and blessings be upon him). As I met Allah’s Messenger (peace and blessings be upon him) he said: ‘Abu Dharr, you are a person who still has (in him the remnants) of the days (of Ignorance).’ Thereupon I said: ‘Allah’s Messenger, he who abuses (other) persons, they abuse (in return) his father and mother.’ He (the Prophet) said: ‘Abu Dharr, you are a person who still has (the

*remnant) of ignorance in him. They (your servants and slaves) are your brothers. Allah has put them in your care, so feed them with what you eat, clothe them with what you wear, and do not burden them beyond their capacities; but if you burden them (with an unbearable burden), then help them (by sharing their extra burden).’* (Sahih Muslim) This proves that a Muslim may have one or more of these traits or customs of the days of Ignorance, but still be a Muslim and that having such bad habits, does not render one out of the fold of Islam.

‘*Seeking rainfall from the stars;*’ refers to the practice of attributing rainfall to the movements of the stars and planets. This may cause the hearts to become attached to other than Allah (Glorified be He) and humility before His creation, which possess no power to benefit or harm. However, those who seek rain from the stars in the belief that they can, of their own accord provide rain, are disbelievers, while those who believe that the stars are the cause of rain, but that Allah (Glorified be He) made them so, are guilty of an act of disbelief, without being considered disbelievers.

‘*and excessive mourning and wailing for the dead;*’ suggests non-acceptance of Allah’s Ordinaments, and adversely affects the deceased’s family and spreads depression and despair. Because of this, the Prophet (peace and blessings be upon him) stressed the punishment of such wailing women, and that they should repent to Allah (Glorified be He) before they die.

‘*The wailing woman, if she does not repent before she dies;*’ this proves the acceptance of repentance as long as it is before the death of the penitent.

It is narrated by Al-Bukhari and Muslim, on the authority of Zaid bin Khair Al-Juhan (may Allah be pleased with him) that he said: “*Allah’s Messenger (peace and blessings be upon him) prayed the morning prayer with us in Al-Hudaybiyah after it had rained during the night, and when he had finished, he addressed the people, saying: ‘Do you know what your Lord said?’ They said: ‘Allah (Glorified be He) and His Messenger (peace and blessings be upon him) know best!’ He (peace and blessings be upon him) said: ‘Allah (Glorified be He) said: ‘Some of My slaves this morning are true Believers in Me and others are disbelievers.’ As for those who say: ‘We have received rain from the*

*Bounty of Allah (Glorified be He) and His Mercy, they are Believers in Me and disbelievers in the stars, while those who say, We have received rain from the movements of such-and-such a star, are disbelievers in Me and believers in the stars."*

Zaid bin Khalid Al-Juhani was a famous Companion and he died in 68 A.H. at the age of 85.

The words, "Do you know what your Lord said?" proves the virtue of infusing knowledge by asking: "Do you know?"

"They said: Allah (Glorified be He) and His Messenger (peace and Blessings be upon him) know best!" These words show the correct manner of responding to a question in religious matters, when one does not know the answer.

As for those who say: We have received rain from the Bounty of Allah (Glorified be He) and His Mercy, this confirms Allah's Divine Attribute of Mercy. Also, attributing Allah's Blessings to other than Allah is *Kufr* (disbelief).

It is reported by Al-Bukhari and Muslim, on the authority of Ibn 'Abbas (may Allah be pleased with him) a Hadith carrying the same meaning as the previous Hadith: "Some (of the people) said: The promise of rain of such-and-such a star has come true. Then Allah (Glorified be He) revealed the following verses: {So I swear by the setting of the stars. And verily that is indeed a great oath, if you but know. That (star) is indeed an honorable recitation (the Noble Qur'an), in a Book well-guarded (with Allah in the heaven i.e. Al-Lauh Al-Mahfuz). Which (that Book with Allah) none can touch but the purified (i.e. the angels). A Revelation (the Qur'an) from the Lord of the 'Alamin (mankind, jinn and all that exists). Is it such a talk (the Qur'an) that you (disbelievers) deny? And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)!} (Surah Al-Waq'iyah: 75-82)

In these verses, Allah (Glorified be He) swears by the setting of the stars concerning the greatness of the Glorious Qur'an and its blessings, that it is preserved in a Book, which is in the hands of the angels, touched by none but the angels, and that it was revealed from the

Owner of creation and the Director of its affairs, and that it is not, as the disbelievers claimed, poetry, or magic. Then, Allah (Glorified be He) rebukes those who support the disbelievers in the Glorious Qur'an and accuse them by attributing to the stars that which is only for Allah (Glorified be He), Alone, i.e. the rain. Such a practice constitutes a denial of the Qur'an, which clearly states that it is Allah (Glorified be He) Who sends the rain. From these verses, we understand the following. It is for Allah (Glorified be He) to swear by anything He wills, but it is not permissible for His slaves to swear except by Allah (Glorified be He), or one of His Divine Attributes. Confirmation of the greatness of the Glorious Qur'an and that Allah (Glorified be He) has preserved it from all corruption and change. That the Qur'an was revealed, and not created. Also, it confirms Allah's Divine Attribute of being Above His creation. And finally, the prohibition of attributing the rain to the movements of the heavenly bodies stars and planets, because this is a kind of *Shirk* (polytheism).

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 31

### Allah's Words:

*(And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah)*

Allah, the Almighty says, *(And of mankind are some who take (for worship) others besides Allah as rivals<sup>67</sup> (to Allah). They love them as they love Allah).* (Al-Baqarah: 163)

Allah, the Almighty says, *(Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision).* (Al-Tawbah: 24)

It is reported on the authority of Aa'as (may Allah be pleased with him) that Allah's Messenger (peace and blessings be upon him) said: "None of you truly believes until I am more beloved by him than his sons, his father, and all of mankind." (Narrated by Al-Bukhari and Muslim)

It is reported on the authority of Aa'as (may Allah be pleased with him) that Allah's Messenger (peace and blessings be upon him) said: "Whoever possesses the following three qualities will have the sweetness of Faith: (a) The one to whom Allah (Glorified be He) and His Messenger (peace and blessings be upon him) are more loved than anything else; (b) the one who loves a person purely and solely for Allah's Sake; and

<sup>67</sup> It is reported on the authority of 'Abdullah (May Allah be pleased with him) that the Prophet (peace and blessings be upon him) said one statement and I said another. The Prophet (peace and blessings be upon him) said "Whoever dies while still invoking anything other than Allah as a rival to Allah will enter Hell (Fire). And I said, "Whoever dies without invoking anything as a rival to Allah, will enter Paradise." (Narrated by Al-Bukhari)

(c) *the one who hates to return to Kafir after Allah (Glorified be He) has saved him, as he would hate to be thrown into the Fire.*"

And in another narration: "*None of you will find the sweetness of Faith until...*"

It is reported on the authority of Ibn 'Abbas (may Allah be pleased with him) that he said, "*Whoever loved for Allah's Sake and hated for Allah's Sake and begrimed for Allah's Sake and showed enmity for Allah's Sake, will achieve by this Allah's friendship and the slave will not attain the real taste of Iman (Faith), even though he may pray much and fast much, until he does all these things. Today, most of the people maintain relationships and love only for some worldly reason, but this will not profit them anything for the Day of Judgement.*" (Narrated by Ibn Jarir)

Ibn 'Abbas (may Allah be pleased with him) said, concerning Allah's Words *{And all relations between them would be cut off}*. (Al-Baqarah: 166) That it refers to relations of love:

#### FURTHER ISSUES:

1. Explanation of the verse of Surah Al-Baqarah.
2. Explanation of the verse of At-Tawbah.
3. The obligation to place one's love of the Messenger (peace and blessings be upon him) before love of parents, children and all of mankind.
4. The reception of complete Faith in this Hadith does not necessitate exclusion from the fold of Islam.
5. Confirmation of the sweetness of Faith and that it is not achieved by every believer.
6. Explanation of Allah's Words: *{And all relations between them would be cut off}*. (Al-Baqarah: 166)
7. Some polytheists may love Allah greatly.

Whoever loves any one as he loves Allah he is a *Mushrik* (polytheist).

\* \* \* \* \*

Allah, the Almighty says, *{And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah}* (Surah Al-Baqarah: 165) Loving Allah (Glorified be He) is the essence and core of Islam; when this love is perfect, Islam becomes perfect, and when this love is blemished by anything, one's Tawheed is blemished and reduced as well.

The verse reads, *{And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will set the moment that all power belongs to Allah and that Allah is Severe in punishment!}* (Surah Al-Baqarah: 165) In this verse, Allah (Glorified be He) informs us that whoever loves any one other than Allah, the Almighty as he loves Allah, he is one of those who take for worship others besides Allah as rivals to Him. These are rivals in terms of love and not in terms of Creation and Lordship. The saying: *{But those who believe, love Allah more}*, i.e. those who believe, love Allah more than those who take others besides Him as rivals do for their idols and rivals. Or, the meaning may be that those who believe, love Allah more than those polytheists do (love Him (Glorified be He)). Thus, the believers' love for Allah is pure and sincere, while that of the polytheists is mixed with their love for the rivals they set up besides Allah.

Allah, the Almighty says, *{Say (O Muhammad (peace and blessings be upon him)) to mankind}: "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you.* (Surah Al 'Imran: 31) This is called the "Verse of Trial." Some early pious Muslims said: "Some people claimed love for Allah, thereupon, He (Glorified be He) revealed the Verse of Trial that reads *{Say (O Muhammad (peace and blessings be upon him)) to mankind}: "If you (really) love Allah then follow me*

<sup>110</sup> It is reported on the authority of 'Abdullah (May Allah be pleased with him) that the Prophet (peace and blessings be upon him) said: *our shari'ah and I and another. The Prophet (peace and blessings be upon him) said, "Whatever dies while still touching anything other than Allah, as a rival to Allah will enter Hell (Fire). And I said, "Whatever dies without touching anything as a rival to Allah, will enter Paradise."* (Narrated by Al-Hakim)

(i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you}; (Surah Al 'Imran: 31), as indicating the proof of love for Allah, its fruit and benefit. The proof thereof is following the Messenger (peace and blessings be upon him); and its fruit is to love the Sender (i.e. Allah (Glorified be He)). Thereupon, if you do not follow the Messenger of Allah (peace and blessings be upon him), you will not love Allah and thus He (Glorified be He) will not love you either.

Allah, the Almighty says, *{O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never fear of the blame of the blamers}* (Surah Al-Mâ'idah: 54). Allah (Glorified be He) mentions here four signs of the mutual love between Him and the believers.

- (a) That they are humble towards the believers, this means that they are kind, sympathetic and good with the other believers.
- (b) That they are stern towards the disbelievers, like a lion, who devours his prey.
- (c) That they strive in the Cause of Allah with their souls, wealth, tongue and all that they possess
- (d) That they never fear the blame of the blamers.

It was mentioned that the things that cause love (of the worshipper for Allah) are ten

1. Reciting the Glorious Qur'an with contemplation and understanding its meanings and connotations.
2. Performing *Nawafil* (Supererogatory acts of worship) after performing the due and prescribed acts of worship
3. Constantly remembering Allah.
4. Loving what is loved by Allah (i.e. acts of worship) more than what is loved by oneself (i.e. lusts and personal desires).
5. Realizing the meaning of His Divine Attributes and Most Beautiful Names

6. Realizing Allah's Benevolence and Bounties,
7. Feeling humble before Him (Glorified be He)
8. Seeking the last part of the night and spending it in performing prayer, reciting the Glorious Qur'an, repenting to Him, and seeking His Forgiveness.
9. Attending gatherings of the pious and righteous people
10. Defying all that which may keep one's heart apart from Allah (Glorified be He).

These are the ten reasons, causes or ways that lead to gaining Allah's Love and Nearness.

Allah, the Almighty says, *{Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision}.* (Surah At-Tawbah, 24) Allah (Glorified be He) orders His Messenger (peace and blessings be upon him) to make plain to the people that whoever places his love of worldly gain above his love for Allah and His Prophet (peace and blessings be upon him) and defense of His religion, verily, he will see what awaits him of chastisement from Allah (Glorified be He), because Allah does not grant success to those, who do not submit themselves to Him Alone. It is reported on the authority of 'Abdullah ibn 'Umar (may Allah be pleased with both of them): "I heard the Messenger of Allah (peace and blessings be upon him) as saying: 'When you enter into the 'Ihd transaction, hold the tails of camels, are ploughed with agriculture, and give up conducting Jihad (struggle in the Way of Allah), Allah will make disgrace prevail over you, and will not withdraw it until you return to your original religion.' (Narrated by Abu Dawud and Imam Ahmad) Thus, it is prohibited to place one's love of worldly things above that of Allah (Glorified be He).

It is reported on the authority of Anas (may Allah be pleased with him) that Allah's Messenger (peace and blessings be upon him) said: "*None of you truly believes until I am more beloved by him than his*

*sons, his father, and all of mankind.*" (Narrated by Al-Bukhari and Muslim) This means that none has complete Faith until he places his love of the Prophet (peace and blessings be upon him) before his love of parents, children and all mankind. In another Hadith, that is narrated by 'Abdullah ibn Hisham (May Allah be pleased with him) we read: "We were with the Prophet (peace and blessings be upon him) and he was holding the hand of 'Umar ibn Al-Khattab. 'Umar said to him, 'O Allah's Messenger! You are dearer to me than everything except my own self.' The Prophet (peace and blessings be upon him) said, 'No, by Him in Whose Hand my soul is, (you will not have complete Faith) all I am dearer to you than your own self.' Then 'Umar said to him, 'However, now, by Allah, you are dearer to me than my own self.' The Prophet (peace and blessings be upon him) said, 'Now, O 'Umar, (now you are a believer).'" (Narrated by Al-Bukhari)

So, whoever claims to love the Prophet (peace and blessings be upon him) and does not follow him and subject himself to his orders, is a sinful one. Allah (Glorified be He) says (They Hypocrites) say: "We have believed in Allah and in the Messenger (Muhammad (peace and blessings be upon him)), and we obey," then a party of them turn away thereafter, such are not believers. (Surah An-Nur: 47) Here, the verse shows the negation of complete Faith on the part of those, who turn away from obeying the Prophet (peace and blessings be upon him). It is also understood from the previous Hadith that the deeds are part of Faith, for love is an action of the heart. And, that it is obligatory to place one's love of the Messenger (peace and blessings be upon him) before the love of parents, children and all of mankind.

It is reported on the authority of Anas (may Allah be pleased with him) that Allah's Messenger (peace and blessings be upon him) said "Whoever possesses the following three qualities will have the sweetness of Faith: (a) The one to whom Allah (Glorified be He) and His Messenger (peace and blessings be upon him) are more loved than anything else; (b) the one who loves a person purely and solely for Allah's Sake; and (c) the one who hates to return to Kufr (disbelief) after Allah (Glorified be He) has saved him, as he would hate to be thrown into the Fire." (Narrated by Al-Bukhari and Muslim) This Hadith shows that Faith has a sweetness, and that this sweetness will not be tasted by any except he, who places his love for Allah (Glorified

be He) and His Messenger (peace and blessings be upon him) before that of all others and who does not love anyone except for Allah's Sake and none other, and who hates disbelief and the idea of returning to it as much as he hates the Hell fire and as much as he would hate to be thrown into it. Therefore, the love of a person for the Sake of Allah (Glorified be He) is a part of Faith, and it is obligatory to hate *Kafir* (disbelief) and its followers. Also, it is permissible to refer to Allah (Glorified be He) and His Messenger (peace and blessings be upon him) together in a single statement.

It is reported on the authority of Ibn 'Abbas (may Allah be pleased with him) that he said: "*Whoever loved for Allah's Sake and hated for Allah's Sake and befriended for Allah's Sake and showed enmity for Allah's Sake, will achieve by this Allah's friendship and the slave will not attain the real state of Iman (Faith), even though he may pray much and fast much, until he does all these things. Today, most of the people maintain relationships and love only for some worldly reason, but this will not profit them anything for the Day of Judgement.*" (Narraed by Ibn Jarir)

The saying, '*Whoever loved for Allah's Sake,*' i.e. loved the people of Iman (Faith) and obedience of Allah (Glorified be He).

'*And hated for Allah's Sake,*' i.e. hated those who disbelieve in Allah (Glorified be He) and those who disobeyed Him. For all this, Allah, the Almighty says in His Glorious Qur'an, *You (O Mohammed (peace and blessings be upon him)) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad (peace and blessings be upon him))), even though they were their fathers or their sons or their mothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rub (proof, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful.* (Surah Al-Mujadilah - 22)

The words '*and befriended for Allah's Sake,*' this and the former

two qualities are prerequisites for the worshipper's love of Allah (Glorified be He).

The saying: '*and the slave will not attain the real taste of Iman (Faith), even though he may pray much and fast much, until he does all these things.*' i.e. he will not taste the sweetness of Faith until he loves, hates, befriends, and shows enmity for the Sake of Allah Alone. It is reported on the authority of Abu Umarah (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said: "*If anyone loves for Allah's Sake, hates for Allah's Sake, gives for Allah's Sake and withholdholds for Allah's Sake, he will have perfect Faith*" (Narrated by Abu Dawud)

Today most people maintain relationships, and love only for some worldly reasons, but this will not profit them anything (on the Day of Judgement); rather, this will be a great harm to them. Allah, the Almighty says regarding this, *{Friends on that Day will be foes one to another except Al-Mutaqim (the pious)}* (Surah Az-Zukhruf, 67)

Ibn 'Abbas (may Allah be pleased with him) said, concerning Allah's Words: *{And all relations between them would be cut off}*. (Surah Al-Baqarah, 166) that it refers to relations of love.

This was narrated by 'Abd ibn Haqq, Ibn Jarr, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Hakim, who graded it as Authentic.<sup>11</sup>

The saying '*it refers to relations of love*,' refers to the love relations that were found among them in the worldly life, and that they would be deprived of it on the Day of Resurrection when they would disown each other. Thereupon, Allah, the Almighty says, *{And Ibrahim (Abraham) said: "You have taken (for worship) idols instead of Allah. The love between you, is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper."* (Surah Al-'Ankabut, 25)

<sup>11</sup>Authentic (*Sahih*) Hadith: The term refers to a Hadith, whose Chain of narrators has been transmitted by truly pious persons, who have been known for their uprightness and character, and the Hadith is free from eccentricity and heresy.

Ibn Al-Qayyim said, concerning Allah's Saying: *(When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us.)* Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire. (Sarrah Al-Baqarah: 166-167) He said: "Those who were followed in this worldly life were on the right path, their followers claimed that they follow them, but, indeed, they were treading another path and they claimed that loving them would benefit them, though they do not really follow them and on the Day of Resurrection, they (those who were followed) would disown them as they had taken them as rivals besides Allah (Glorified be He). This is what happens on the Day of Resurrection to all those, who set up partners with Allah, love them, befriend for their sake, show enmity for their sake, become satisfied for their sake, and become angry for their sake. All their acts will be null and void on the Day of Resurrection and they would regret and feel sorry for their past doing, and feelings of love for other than Allah (Glorified be He). Allah, the Almighty says in His Glorious Qur'an, *(And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust)* (Sarrah Al-Puruan: 23)

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 32

### Allah's Words:

*{It is only Shaitan (Satan) that suggests to you the fear of his Aufya' supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad (peace and blessings be upon him)); to fear them not, but fear Me, if you are (true) believers}*

Allah, the Almighty says, *{It is only Shaitan (Satan) that suggests to you the fear of his Aufya' supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad (peace and blessings be upon him)); to fear them not, but fear Me, if you are (true) believers}* (Al-'Imran: 175)

Allah, the Almighty says, *{The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, perform As-Salat (qunut-as-Salat), and give Zakah and fear none but Allah, it is they who are on true guidance}* (At-Tawbah: 18)

Allah, the Almighty says, *{Of mankind are some who say: "We believe in Allah." But if they are made to suffer for the Sake of Allah, they consider the trial of mankind as Allah's punishment; and if victory comes from your Lord, (the hypocrites) will say: "Verily we were with you (helping you)." Is not Allah Best Aware of what is in the breasts of the 'Abadha (mankind and jinn)}* (Al-'Ankabut: 10)

It is reported on the authority of Abu Sa' id Al-Khudri (may Allah be pleased with him), in a Marfu' form that he said: "It is from a lack of certainty (of Faith) that a person praises people and by so doing, invokes Allah's Anger, and that he praises them for the Evilhood which Allah (Glorified be He) has given them and that he blames them for the things not bestowed by Allah (Glorified be He). Not even the service of the greatest of people can bring Allah's Blessings, nor can the aversion of the one who hates it prevent it."

It is reported on the authority of 'A'ishah (may Allah be pleased with her) that Allah's Messenger (peace and blessings be upon him) said: "Whoever seeks Allah's Pleasure at the expense of men's displeasure, will win Allah's Pleasure and Allah (Glorified be He) will cause men to be pleased with him. And whoever seeks to please men at the expense of Allah's Displeasure, will win the Displeasure of Allah (Glorified be He) and Allah (Glorified be He) will cause men to be displeased with him." (Narrated by Ibn Hibban in his Sahih)

#### FURTHER ISSUES:

1. Explanation of the verse of Surah Al 'Imran
2. Explanation of the verse of Surah At-Tawbah.
3. Explanation of the verse of Surah Al-'Ankabut
4. Certainty becomes strong and weak
5. Marks of weak Certainty.
6. Sincere fear of Allah is obligatory
7. Reward prescribed for one who sincerely fears of Allah
8. Punishment prescribed for one who does not sincerely fear of Allah.

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Allah (Glorified be He) says: *(It is only Shaitan (Satan) that suggests to you the fear of his Auliya' (supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad (peace and blessings be upon him)); so fear them not, but fear Me, if you are (true) believers).*

Allah, the Almighty says, *(It is only Shaitan (Satan) that suggests to you the fear of his Auliya' (supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad (peace and blessings be upon him)); so fear them not, but fear Me, if you are (true) believers)* (Surah Al 'Imran 175)

Fear of Allah is one of the highest ranks in the religion of Islam, so, it is obligatory for Muslims to fear Allah. Alone, sincerely as the

fear of Allah (Glorified be He) is a sign of complete and perfect Iman (Faith) and a form of worship. He (Glorified be He) says in His Glorious Qur'an, *{He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him}* (Surah Al-Kahf), 28 and, *{They fear their Lord above them, and they do what they are commanded}* (Surah An-Nahl, 50) and, *{but for him who fears the standing before his Lord, there will be two Gardens i.e. in Paradise}* (Surah Ar-Rahman, 46) and, *{And Allah said (O mankind): "Take not Iblis (two gods in worship). Verily, He (Allah) is (the) only One God (God). Then, fear Me (Allah the Almighty) much and Me (Alone), i.e. be away from all kinds of sin and evil deeds that Allah has forbidden and do all that Allah has ordained and worship none but Allah"*<sup>112</sup> (Surah An-Nahl, 51) and, *{Therefore fear not men but fear Me}*, (Surah Al-Mâ'idah, 44).

Fear consists of four kinds:

1. Secret fear in which one fears someone or something other than Allah such as an idol or Tagħid that will cause one something which he dislikes. Allah (Glorified be He) says concerning the people of Hud (peace and blessings be upon him) who said, *"All that we say is that some of our gods (false deities) have seized you with evil madness."* He said: *"I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship with Him (Allah). So plot against me, all of you, and give me no respite"* (Surah Hud, 54-55) and, He (Glorified be He) says in another verse, *{Is not Allah Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him?}*

<sup>112</sup> It is reported on the authority of 'Ubadah (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said, "If anyone transfers the name but the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is His Slave and His Messenger, and that Jesus is Allah's Slave and His Messenger and His Word, which He bestowed on Mary and a Spirit created by Him, and that Paradise is true, and Hell is true, Allah will admit him into Paradise with the deeds which he had done even if those deeds were few" (Paraphrase, the sub-narrator said, "Ubadah added, "Such a person can enter Paradise through any of its eight gates he likes"") (Saheh Al-Bukhari)

(Surah Al-Zumer: 36) This kind of fear is forbidden, for it equates the one who is feared with Allah (Glorified be He), which is an act of major Shirk (polytheism).

2. Fear of one of Allah's creatures that may lead the one in fear to abandon his obligations; this is forbidden, for it also equates the one who is feared with Allah (Glorified be He), which is an act of major Shirk (polytheism). This was the reason of the revelation of these verse, *{Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."}<sup>113</sup> So they returned with Grace and Bounty from Allah. No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty. It is only Shatan (Satan) that suggests to you the fear of his Anaya' (supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad (peace and blessings be upon him)); so fear them not, but fear Me, if you are (true) believers}. (Surah Al 'Imran: 173-175)*

It is reported in a Prophetic Hadith that, "Allah (Glorified be He) says to a slave on the Day of Resurrection, 'What prevented you from changing the evil when you saw it?' He (the slave) would say, 'O my Lord! I feared the people.' Allah (Glorified be He) would say, 'It was your due to fear Me (and not them)'."<sup>114</sup> (Narrated by Ibn Majah)

3. Natural fear: such as the fear of an enemy or a lion, etc: this kind of fear is permissible. Allah (Glorified be He) says concerning His Prophet Musa (Moses (peace and blessings be upon him)), {So he

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<sup>113</sup> (q) It is reported on the authority of the Abbas (may Allah be pleased with them both) (The saying) "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)," was used by Ibrahim (Abraham) (peace and blessings be upon him) when he was thrown into the fire and it was used by Muhammad (peace and blessings be upon him) when they (i.e. hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them," but it (only) increased them in Faith and they said "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." (Surah Al 'Imran: 173) (Sahih Al-Bukhari)

*escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are Zalimun (polytheists and wrong-doers)!"* (Surah Al-Qasas; 21)

4. Fear of Allah's promised recompense for the disobedient from among His slaves and creatures. This kind of fear is the highest level of *Iman* (Faith).

In all these Qur'anic verses and Prophetic Hadith, Allah (Glorified be He) commands the Muslims not to pay any heed to the whispers of the Devil and his followers, but to fear Him (Glorified be He). Alone Fear of Allah is a sign of complete and perfect *Iman* (Faith); it is an act of worship that should be performed only to Allah, the Almighty.

Allah, the Almighty says, *(The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, perform As-Salah (Iqamah-as-Salah), and give Zakah and fear none but Allah. It is they who are on true guidance)* (Surah At-Taubah; 18) Here, Allah (Glorified be He) informs us that the Mosques are not to be constructed and maintained except at the hands of the believers, who believe in Allah and the Last Day; those who have belief in their hearts and whose actions represent this belief, those who fear none but Allah (Glorified be He) and obey Him in all that He prescribes for them. However, the disbeliever cannot construct or maintain the Mosques, as he is disobedient to Allah and thus all his acts in this present life will be on the Day of Resurrection, *{...like a mirage in a desert, The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing}* (Surah An-Nur; 39) or, *{...as ashes, on which the wind blows furiously on a stormy day}* (Surah Ibrahim; 18) Thereupon, Mosques can not be constructed or maintained except by those having complete *Iman* (Faith) in the Oneness of Allah and sincerely adhering to good deeds.

Allah, the Almighty says, *(Of mankind are some who say: "We believe in Allah." But if they are made to suffer for the Sake of Allah, they consider the trial of mankind as Allah's punishment; and if victory comes from your Lord, (the hypocrites) will say: "Verily we were with you (helping you)." Is not Allah Best Aware of what is in the breasts of the "Alamin (mankind and jinn)?")* (Surah Al-'Ankabut;

10) Allah (Glorified be He) informs us in this verse that some of the people (i.e. the hypocrites) pretend to believe by their words, but when hurt comes to them from others because of their professed Faith, they compare this temporary punishment of man to the lasting punishment of Allah (Glorified be He) and abandon their Faith. Then when Allah (Glorified be He) aids His followers and saves them from among the believers, and blesses them with victory and spoils, they pretend to believe once more, in order to receive a share of the spoils along with the believers. Then Allah (Glorified be He) warns them that He (Glorified be He) knows the hypocrisy that is in their hearts and that He (Glorified be He) will recompense them for it.<sup>112</sup>

It is reported on the authority of Abu Sa' id Al-Khudri (may Allah be pleased with him), in a *Masnū*' form that he said: "It is from a lack of certainty (of Faith) that a person pleases people and by so doing, invokes Allah's Anger, and that he blames them for the livelihood which Allah (Glorified be He) has given him and that he blames them for the things not bestowed by Allah (Glorified be He). Not even the aversion of the greediest of people can bring Allah's blessings, nor can the aversion of the one who hates it prevent it." This Hadith tells us that it is lack of certainty (i.e., weakness of Imaan (Faith)) that causes a person to seek the pleasure of created beings, at the expense of the Pleasure of Allah granted through following His Religion (i.e. Islam). Also, this lack of certainty causes one to thank other human beings and creatures for the things and bounties he was given by Allah (Glorified be He) Alone, thinking that they caused him to have them all independently, without Allah's having ordained them. Moreover, it is this lack of certainty that causes one to blame others for the blessings and favors, which Allah (Glorified be He) had not ordained for him, forgetting that the One Who grants or withdraws, is Allah (Glorified be He) Alone. This Hadith also shows that good and evil are ordained by Allah and that all bounty comes from His Hand, as He grants to whom He wills and He withdraws from whom He wills, and that no one can attract His Bounty or withhold it from any one else. It is only Allah (Glorified be He) Who can do this.

It is reported on the authority of 'A'ishah (may Allah be pleased

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<sup>112</sup>Excerpted with slight modifications, from *Kitaab At-Tawheed Explained*, by Sarah Straub

with her) that Allah's Messenger (peace and blessings be upon him) said: "Whoever seeks Allah's Pleasure at the expense of man's displeasure, will win Allah's Pleasure and Allah (Glorified be He) will cause men to be pleased with him. And whoever seeks to please men at the expense of Allah's Displeasure, will win the Displeasure of Allah (Glorified be He) and Allah (Glorified be He) will cause men to be displeased with him." (Narrated by Ibn Hibban in his Sahih)

This Prophetic Hadith shows that to seek Allah's Pleasure by obeying His Commands and abstaining from all which He has prohibited - without caring whether or not one pleases others and without paying heed to their insults and oppression - one will achieve Allah's Pleasure. Also, Allah (Glorified be He) will place love for that person in the hearts of mankind. But, as for the one, who tries to please the people at the expense of his religion, he will incur the Wrath of Allah (Glorified be He). Also, Allah (Glorified be He) will place hate of that person in the hearts of the people, as a punishment for him because of his bad intentions. This Hadith also indicates that hypocrisy in matters of religion results in Allah's Wrath and Anger, and that love or hate in the heart, is in Allah's Hands.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 33

### Allah's Words:

*{...and put your trust in Allah if you are believers indeed}*

Allah, the Almighty says, *{...and put your trust in Allah if you are believers indeed}*. (Al-Mâ'idah: 23)

Allah, the Almighty says, *{The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Quran) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord ( Alone)}*. (Al-Anfal: 2)

Allah, the Almighty says, *{O Prophet (Muhammad (peace and blessings be upon him)) Allah is Sufficient for you and for the believers who follow you}*. (Al-Anâ'il: 64)

Allah, the Almighty says, *{And whosoever puts his trust in Allah, then He will suffice him}*. (Al-Tâqâ: 3)

It is reported on the authority of Ibn 'Abbas (may Allah be pleased with him) that he said, " {Allah is Sufficient for us and He is the Best Disposer of affairs} ". (Ibn 'Ibrâhîm: 173) Ibrahim (peace and blessings be upon him) said it when he was thrown in the fire, and Muhammad (peace and blessings be upon him) said it when it was said to him: "The people are gathering against you, so fear them." But it only increased their Faith; they said: 'For as Allah is Sufficient and He is the Best Disposer of affairs". (Ibn 'Ibrâhîm: 173) (Narrated by Al-Bukhârî and An-Nasâ'i)

### FURTHER ISSUES:

1. The obligation to trust in Allah (Glorified be He) and no other
2. Trust in Allah (Glorified be He) is a condition of the acceptance of Faith.

- Explanation of the verse of Surah Al-Anfal
- Explanation of the other verse of Surah Al-Anfal.
- Explanation of the verse of Surah Al-Talaq

The preferability of the believer's saying "*Allah is Sufficient for us and He is the Best Disposer of affairs*"

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Allah, the Almighty says, {...and put your trust in Allah if you are believers indeed} (Surah Al-Mâ'idah, 23)

The verse proves that putting one's trust in Allah is obligatory and that it should be sincere and pure for Allah (Glorified be He). It is also a form of worship as it is a spring from which many good deeds emerge. Pure and complete *Tawâhib* can not be gained except through sincere dependence on Allah (Glorified be He) and trust in Him, Alone. Allah, the Almighty says in His Glorious Qur'an, *{You (Alone) we worship, and You (Alone) we ask for help (for each and everything)}* (Surah Al-Fatihah, 5) and, *{If you have believed in Allah, then put your trust in Him if you are Muslims (those who submit to Allah's Will)}* (Surah Yunus: 84) and, *{(He Alone is) the Lord of the east and the west; La Haka illa Huwa (none has the right to be worshipped but He). So take Him Alone as Wakil (Disposer of your affairs)}* (Surah Al-Muzzammil: 9)

Ibn Al-Qayim said "Allah (Glorified be He) made depending on Him a condition of the acceptance of Faith. And, in this verse, *{And Mata (Moses) said: "O my people! If you have believed in Allah, then put your trust in Him if you are Muslims (those who submit to Allah's Will)}*. (Surah Yunus: 84) He (Glorified be He) made depending on Him a proof of the validity of one's religion (i.e. Islam). The stronger the believer's Faith is, the stronger is his dependence on Allah, and likewise the weaker his Faith is, the weaker is his dependence on Allah. Usually, Allah (Glorified be He) combines between *Tawakkul* (i.e. dependence on Allah) and worship, *Tawakkul* and Faith, *Tawakkul* and Piety, *Tawakkul* and Islam, and between *Tawakkul* and guidance;

This proves that *Tawakkul* is the origin of the all ranks of Faith,

*Ruhs* (perfection of Faith) and all good acts observed in the religion of Islam. To conclude, all these things can not stand apart from sincere *Tawakkul*.

Ibn Taimiyah said: "No one asks another creature for something or depends on him, but he will be disappointed; and he is to be considered a *Mashrik* (polytheist). Allah (Glorified be He) says in His Glorious Qur'an, {...and whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place}. (Surah Al-Rayy: 31)

Moreover, *Tawakkul* (dependence) upon Allah (Glorified be He) is of three kinds: (a) Depending upon one of Allah's creatures to do something, which none is able to do except the Creator: This is major *Shirk* (polytheism), (b) depending upon one of Allah's creatures to do something, which is within his capabilities but in the belief that he is able to do so independent of Allah's Will. This is minor *Shirk* (polytheism), (c) depending upon one of Allah's creatures to do something in the knowledge that it will only happen if Allah (Glorified be He) wills it. This is permissible, such as depending upon someone in business transactions to fulfill his side of the bargain etc.<sup>115</sup>

Allah, the Almighty says, (*The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (the Qur'an) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone). Who perform As-Salat (Iqamah-as-Salat) and spend out of that We have provided them. It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise)}*) - (Surah Al-Anfal: 2-4)

Ibn 'Abbas said pertaining to these verses, "Nothing of the effects of remembering Allah (Glorified be He) enters into the heart of the hypocrites when they perform his duties, they do not believe in any of Allah's Signs, they do not put their trust in Allah, they do not perform the Prayer when they are not with the people; they do not pay the Zakah prescribed for their wealth, for all these, Allah (Glorified be He)

<sup>115</sup>Reprinted with slight modifications from *Rukh Al-Tauheed Explained*, by Sayyid Sarsach.

informs us that they are not believers. Then, He (Glorified be He) starts to describe the true believer saying: {...*The believers are only those who, when Allah is mentioned, feel a fear in their hearts.. etc*} and they perform their duties." (Narrated by Ibn Janah and Ibn Abu Hatim)

The saying: {...and when His Verses (this Qur'an) are recited unto them, they (i.e. the Verses) increase their Faith}, the Companions (may Allah be pleased with them all), their successors and followers till this time of ours use this verse as a proof of the possibility of Faith to increase and decrease.

"Umar Ibn Habis, the Companion said: "Verily, Faith increases and decreases." It was then said to him, "What can make it increase and decrease?" He said, "When we remember Allah and fear Him, this is the sign of our Faith's increase, and when we ignore, become unaware or negligent of it (remembering Allah), this is the sign of our Faith's decrease." (Narrated by Ibn Sa'ad)

Mujahid said: "Faith increases and decreases." This is a saying, which must be verified by performing good deeds." (Narrated by Ibn Abu Hamm)

The saying: {...*and they put their trust in their Lord (Alone)*}, i.e. they depend on Him with their hearts, while invoking none but Him and seeking the Aid of none but Him.

Allah, the Almighty says, (*O Prophet (Muhammad (peace and blessings be upon him)) Allah is Sufficient for you and for the believers who follow you.*) (Surah Al-Anfal: 64) Ibn Al-Qayyim said: "This means that Allah Alone is Sufficient for you and for your followers (i.e. Muslims and Believers) in a way that make you in need of no one else."

Others said: "This means that Allah and the believers are sufficient for you."

However, Ibn Al-Qayyim said: "This is pure error and a mistake. The verse cannot be interpreted that way as *Rasib* and *Kifayah* (sufficiency) are for Allah Alone such as *Tawakkal* (putting one's complete trust in Allah), *Taqwa* (piety) and *'Ibadah* (worship). Allah

(Glorified be He) says, (*And if they intend to deceive you, then verify, Allah is All-Sufficient for you. He it is Who has supported you with His Help and with the believers*). (Surah Al-Anfal: 62) Here, He (Glorified be He) differentiates between *Hath* (sufficiency) and *Ta'yyd* (supporting). He declared *Hath* to be His Alone, but as for *Ta'yyd*, He (Glorified be He) declared it to be through His victory and that of the believers. Moreover, Allah reassures those from among His true worshippers, who ascribe *Hath* to Him Alone, (*These (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)*). (Surah Al 'Imran: 173) as they did not say, "Allah and His Messenger are sufficient for us." Also, Allah (Glorified be He) says: (*Would that they were contented with what Allah and His Messenger (peace and blessings be upon him) gave them and had said: "Allah is Sufficient for us. Allah will give us of His Bounty, and so will His Messenger from the above". We implore Allah (to enrich us)*). (Surah At-Tawbah: 59) so, they declared *Hath* (sufficiency) to be for Allah Alone, while the giving of bounty and sing world be given by both Allah and His Messenger (peace and blessings be upon him).

Allah, the Almighty says, (*And whoever puts his trust in Allah, then He will suffice him*). (Surah At-Talaq: 3) i.e. whoever trusts in Him and depends upon Him to fulfill his needs and wants, Allah (Glorified be He) will suffice him in every matter, whether worldly or religious, for Allah (Glorified be He) will surely accomplish His Purpose and nothing escapes Him and no request is difficult for Him.

However, it must be noted here that *Tawakkul* does not negate taking precautions. Rather it is a requirement in order for the *Tawakkul* to be accepted and for one's Faith to be complete.

It is reported on the authority of Ibn 'Abbas (may Allah be pleased with him) that he said: (*Allah is Sufficient for us and He is the Best Disposer of affairs*) (Surah Al 'Imran: 173) Ibrahim (peace and blessings be upon him) said it when he was thrown in the fire; and Muhammad (peace and blessings be upon him) said it when it was said to him: (*The people are gathering against you, so fear them.*) But it

*only increased their Faith; they said: 'For us Allah is Sufficient and He is the Best Disposer of affairs' } (Surah Al 'Imran: 173) (Narrated by Al-Bukhari and An-Nasa'i)*

The words, {*Allah is Sufficient for us*}, responds to Allah's Statement, {*Is not Allah Sufficient for His slave?*} (Surah Az-Zumar: 36)

The saying: {...and He is the Best Disposer of affairs}, responds to His Statement, {...and hold fast to Allah f.i. have confidence in Allah, and depend upon Him in all your affairs}. He is your Maula (Patron, Lord), what an Excellent Maula (Patron, Lord) and what an Excellent Helper!} (Surah Al-Hajj: 78)

'Ibrahim (peace and blessings be upon him) said it when he was thrown in the fire.' Allah (Glorified be He) says, {They said: 'Burn him and help your al-hakim (ruler), if you will be doing.' We (Allah) said: 'O fire! Be you coolness and safety for Ibrahim (Abraham)' And they wanted to harm him, but We made them the most losers}. (Surah Al-Anbiya': 68-70)

The saying: 'and Muhammad (peace and blessings be upon him) said it when it was said to him, {The people are gathering against you, so fear them.}' But it only increased their Faith; they said: 'For us Allah is Sufficient and He is the Best Disposer of affairs' } 'When Abu Sufyan and his disbelieving people returned from the Battle of Uhud, they began to gather an army from among them for another attack on the Muslims. On the road, they passed by a group of riders from Banu 'Abdul Qais and Abu Sufyan advised them to inform Prophet Muhammad (peace and blessings be upon him) and his Companions that Quraysh were preparing to assault them with an overwhelming force, but this threat did not discourage them; rather, they were strengthened in their Faith and they trusted in Allah (Glorified be He), and He was Sufficient for them against their enemies, for He is the One Who is trusted above all others and He never fails the Believers. These two stories show the virtue of saying, (For us Allah is Sufficient and He is the Best Disposer of affairs).

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 34

### Allah's Words:

*{Did they then feel secure against the Plan of Allah?}*

Allah, the Almighty says, *{Did they then feel secure against the Plan of Allah? None feels secure from the Plan of Allah except the people who are the losers}.* (Al-A'raf: 99)

Allah, the Almighty says, *{And who despairs of the Mercy of his Lord except those who are astray?}* (Al-Hijr: 56)

It is reported on the authority Ibu 'Abbas (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) was asked about the major sins; he (peace and blessings be upon him) replied: "Associate partners with Allah (Glorified be He) (Shirk (polytheism)), despairing of Allah's Mercy and believing that one is safe from Allah's Plan."

It is reported on the authority of Ibu Mas'ud (may Allah be pleased with him) that he said: "The most heinous of all the major sins are Shirk, believing that one is safe from Allah's Plan, despairing of Allah's Mercy and losing hope of Allah's Relief." (Narrated by 'Abdur Razzaq)

### FURTHER ISSUES:

1. Explanation of the verse of Surah Al-A'raf.
2. Explanation of the verse of Surah Al-Hijr.
3. The forbiddance of despairing of Allah's Mercy.
4. The forbiddance of feeling that one is safe from Allah's Plan

\* \* \* \*

Allah, the Almighty says, *{Did they then feel secure against the Plan of Allah? None feels secure from the Plan of Allah except the*

*people who are the losers}. (Surah Al-A'raf: 99)*

Here, the verse indicates that feeling secure from the Plan of Allah is one of the most heinous of the major sins. This is because such a feeling contradicts the essence of pure and complete Tawheed (Oneness of Allah). Also, despairing of Allah's Mercy takes the same ruling. All this guides a true Muslim to proceed in Allah's Way while both fearing Him (Glorified be He), and hoping for His Mercy. This is clearly shown in the Glorious Qur'an, the Prophetic Sunnah, the early pious Muslims and the rightly-guided Caliphs.

In this verse, Allah (Glorified be He) rebukes the people of the towns, who belied the Messenger and He (Glorified be He) shows that the reason behind this is that they felt secure from the Plan of Allah and they did not fear Him. He (Glorified be He) says: *{And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes). Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? Did they then feel secure against the Plan of Allah? None feels secure from the Plan of Allah except the people who are the losers}.* (Surah Al-A'raf: 96-99)

Al-Hazzaa said: "Whomever Allah expands for him in terms of provisions and he can not see that this is part of His Plan, verily, he has no reason."

In a Prophetic Hadith: "*If you see Allah giving someone what he likes in this present life (out of His Boundless) though he is disobedient, this is nothing but bringing gradually (to torture him afterwards).*" (Narrated by Ahmad, Ibn Jarir and Ibn Abu Hatim)

Allah, the Almighty says, *{And who despairs of the Mercy of his Lord except those who are astray?}* (Surah Al-Hijr: 56) This proves that it is forbidden to despair of Allah's Mercy, because this suggests a lack of faith in Allah's most perfect Generosity and this is contradicts

with belief in pure, Islamic Monotheism

This verse and the former one, prove the obligation of fearing Allah's Punishment while hoping for His Mercy. Allah, the Almighty says in His Glorious Qur'an, *{t}hose who are obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. take a lesson from Allah's Signs and Verets)} (Surah Az-Zumar: 9) and, *{V}erily, those who have believed, and those who have emigrated (for Allah's Religion) and have striven hard in the Way of Allah, all these hope for Allah's Mercy. And Allah is Oft-Forgiving, Most-Merciful} (Surah Al-Baqarah 218) because the Mercy of Allah (Glorified be He) covers all things, and because the Prophet (peace be upon them) were the most knowledgeable of people concerning Allah's Mercy and His Generosity. Ibrahim (prayer and blessings be upon him) said that he did not doubt the news of the impending birth of a son to him, even though he and his wife were advanced in years, for he did not despair of the Mercy and Bounty of his Lord (Allah - Glorified be He). His question to the angel, "Do you give me glad tidings that old age has seized me?" merely reflected his surprise that he should have a son, bearing in mind the advanced age of he and his wife. Then He (Glorified be He) asked rhetorically, "And who despairs of the Mercy of his Lord except those who are astray?"**

It is reported on the authority Ibn 'Abbas (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) was asked about the major sins, he (peace and blessings be upon him) replied, "*Associating partners with Allah (Glorified be He) (Shirk (polytheism)), despairing of Allah's Mercy and believing that one is safe from Allah's Plan.*"

This Hadith was narrated by Al Bazzar and Ibn Abu Hatim on the authority of Shabib Ibn Bahr from 'Irimah from Ibn 'Abbas, all its narrators are trustworthy except Shabib Ibn Bahr.

The Prophet (peace and blessings be upon him) informs us about some of the worst of the major sins. The first which he mentions, and

the worst of all, is Shirk (polytheism), or associating partners with Allah (Glorified be He), because no deeds are accepted wherever Shirk is involved, no matter what they may be and no matter how praiseworthy they may be. Then he (peace and blessings be upon him) mentions both despair of Allah's Mercy and believing that one is safe from Allah's Plan, for the Muslim should be in a state between hope and fear; he does not despair of Allah's Mercy and Compassion, which are without limit, for to do so would be to think all of the Most Generous of all, nor does he depend totally on Allah's Mercy to the extent that he abandons those righteous deeds [i.e., worship of Allah (Glorified be He)] for which he was created.

It is reported on the authority of Ibn Mas'ud (may Allah be pleased with him) that he said: "The most serious of all the major sins are: Shirk, believing that one is safe from Allah's Plan, despairing of Allah's Mercy and losing hope of Allah's Relief." (Narrated by 'Abdur Razzaq). This Hadith proves the prohibition of all forms of Shirk (polytheism), of believing oneself safe from Allah's Plan, of despairing of Allah's Mercy and Compassion and of losing all hope of His Relief. All these are major sins. It also proves the obligation of both fear and hope of Allah (Glorified be He), for such is necessary in order for one's Tawheed to be perfect. Allah, the Almighty says in His Glorious Qur'an, {Verify, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise)}, (Surah Al-Mulk: 12) and, {They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection)}, (Surah An-Nur: 37) and, {And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their aims and charities have been accepted or not), because they are sure to return to their Lord (for reckoning). It is these who hasten in doing good deeds, and they are foremost in them (e.g. offering the compulsory Salat (prayers) in their (early) stated, fixed times and so on)}, (Surah Al-Mu'minun: 60-61) and, {Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. take a lesson from Allah's Signs and Verses)}, (Surah Az-Zumar: 9).

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 35

### Patience in the Face of Allah's Ordinances

Allah, the Almighty says, *(No calamity befalls, but by the Leave i.e. Decision and Qadar (Divine Pre-ordainment) of Allah, and whosoever believes in Allah, He guides his heart for the true Faith with certainty, i.e. what has befallen him was already written for him by Allah from the Qadar (Divine Pre-ordainment)). And Allah is the All-Knower of everything.* (At Taghabun: 11)

'Alqamah said, "He (i.e. the person referred to in the verse) is the one who, when calamity strikes him, knows that it is from his Lord (Allah) and accepts it with equanimity and submits himself to Allah's Will."

It is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace and blessings be upon him) said, "Two traits found in people are signs of disbelief: Defaming a person's lineage and reviling the deceased." (Narrated by Muslim)

It is narrated by Bukhari and Muslim, on the authority of Ibn Mas'ud (may Allah be pleased with him) in a Marfu' <sup>111</sup> form; "He who slaps his cheeks and tears his clothes and makes supplications of the Janahyah is not one of us."

On the authority of Aam (may Allah be pleased with him) it is reported that the Prophet (peace and blessings be upon him) said: "When Allah (Glorified be He) wills good for His slave, He hastens to pour it on that life and when He wills evil for His slave, He withhold punishing him for his sin until he comes before Him on the Day of Resurrection."

<sup>111</sup> Traceable (Marfu') Hadith: Whatever word, deed, approval, or attribute traced directly back to the Prophet (peace and blessings be upon him) with a connected or disconnected Chain of Transmission.

The Prophet (peace and blessings be upon him) said: "Verily, the greatness of the reward is tied to the greatness of the trial: When Allah (Glorified be He) loves a people, he puts them to trial. Whoever accepted it, will enjoy Allah's Pleasure and whoever is displeased with it, will incur Allah's Displeasure." (Narrated by Al-Tirmidhi who graded it as a *Hasan*<sup>17</sup> Hadith)

#### FURTHER ISSUES:

1. Explanation of the verse of Surah Al-Taqabat.
2. This is part of Faith in Allah (Glorified be He).
3. Defining a person's lineage.
4. The forbiddance of slapping one's cheeks, tearing one's clothes and making supplications of the *Jahaliyah*.
5. The Will of Allah of good and evil for His slave.
6. The sign of Allah's Love for His slave.
7. The forbiddance of dissatisfaction in the face of Allah's Will.

The reward for satisfaction in the face of Allah's Afflictions.

\* \* \* \* \*

Ibnul Abbaas said: "Allah (Glorified be He) mentioned Patience in twenty locations throughout His Glorious Qur'an." In an Authentic<sup>18</sup> Hadith it says, "Patience is light." (Narrated by Ahmad and Muslim), and, "None has been granted a provision more spacious than patience." (Narrated by Al-Buthan and Muslim in a *Masnū* form) and, 'Umar Ibn Al-Khattab (may Allah be pleased with him) said: "We have found the best of our living in that which is mixed with patience." (Narrated

<sup>17</sup> Good [Hasan] Hadith: A Hadith whose Chain of Transmission is linked to the narration of an authority with weak exactitude, and the Hadith has no eccentricity or blemish.

<sup>18</sup> Authentic [Sahih] Hadith: The term refers to a Hadith, whose Chain of narrators has been transmitted by only pious persons, who have been known for their uprightness and exactitude, and the Hadith is free from eccentricity and blemish.

by Al-Bukhari) and, Imam 'Ali Ibn Abu Tabb (may Allah be pleased with him) said: "Verily, the similitude of patience with Faith is that of the head with the body, then he raised his voice, saying: 'The one who has no patience has no Faith'."

Ibn Al-Qayyim said: "The Arabic word, *Sabr* (patience) means, (linguistically speaking), prevention, while in religious parlance, it means preventing or restraining oneself from succumbing to depression or anxiety and guarding the tongue from complaint and angry words, and guarding the hands from forbidden deeds, such as slapping the cheeks, tugging at the hair and tearing the clothes.

One should know that "Patience" has three categories: (a) Patiently persevering in obedience to Allah (Glorified be He); (b) Refraining from what Allah (Glorified be He) has forbidden; and (c) Patiently forbearing in the face of the calamities, which Allah (Glorified be He) may ordain for us.

Allah, the Almighty says, *{No calamity befalls, but by the Leave i.e. Decision and Qadar (Divine Pre-ordainment) of Allah, and whosoever believes in Allah, He guides his heart to the true Faith with certainty, i.e. what has befallen him was already written for him by Allah from the Qadar (Divine Pre-ordainment). And Allah is the All-Knower of everything}.* (Surah At-Taqabun: 11)

The saying, *{No calamity befalls, but by the Leave i.e. Decision and Qadar (Divine Pre-ordainment) of Allah}*, i.e. by His Order, Will and Wisdom. This is explained in another verse that reads, *{No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Makhfuz) before We bring it into existence. Verily, that is easy for Allah}.* (Surah Al-Hadid: 22) and, a third one that reads, *{And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient). Who when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return."}* (Surah Al-Baqarah 155-156)

The saying, *{...and whosoever believes in Allah, He guides his heart}, to the true Faith with certainty, i.e. what has befallen him was*

already written for him by Allah from the Divine Pre-ordainment).

The words: *{And Allah is the All-Knower of everything}*, means that all this is covered by Allah's Knowledge, which includes His Wisdom. All this necessitates observing patience and showing satisfaction on the part of the worshipper or the slave of Allah (Glorified be He).

'Alqarnah said: "He (i.e., the person referred to in the verse) is the one who, when calamity strikes him, knows that it is from his Lord (Allah) and accepts it with equanimity and submits (himself to Allah's Will)." (This narration was transmitted by Ibn Jarr and Ibn Abu Hatim)

'Alqarnah' was Ibn Qasr Ibn 'Abdullah An-Nakhi's Al-Kufi. He was born during the lifetime of Prophet Muhammad (peace and blessings be upon him) and he heard the Prophetic Hadith from Abu Bakr, 'Umar, 'Uthman, 'Ah, Sa'd, Ibn Mas'ud, 'A'ishah and many others as well (may Allah be pleased with them all). He was one of the most trustworthy, noble and knowledgeable from among the Followers of the Successors of Prophet Mohammed (peace and blessings be upon him). He died when he was more than sixty years of age.

*'He (i.e., the person referred to in the verse) is the one who, when calamity strikes him, knows that it is from his Lord (Allah) and accepts it with equanimity and submits (himself to Allah's Will).'* This narration was transmitted by Al-'A'ashah on the authority of Abu Zikyan who said: "We were with 'Alqarnah when he recited the verse: *{...and whosoever believes in Allah, He guides his heart}*", and said: "He is the one who, when calamity strikes him, knows that it is from his Lord (Allah) and accepts it with equanimity and submits (himself to Allah's Will)." This is the transmission of Ibn Jarr. The verse shows that patience can be a reason for guiding the heart and that this guidance is one of the rewards kept with Allah for the patient.

It is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace and blessings be upon him) said: "Two traits found in people are signs of disbelief: Defaming a person's lineage and bewailing the deceased." (Narrated by Muslim) This Hadith shows that defaming another's ancestors and excessive mourning of the dead are traits of disbelief from the days of Jahiliyyah

(Pre-Islamic period – ignorance), which will remain in this (Ibnab and this is a warning to us, for these two traits cause evil to the individual and to the community

The saying: "Defaming a person's lineage," i.e. slandering one's ancestors and claiming that someone does not really belong to his parents.

The words: "and bewailing the deceased," shows lack of acceptance of Allah's Divine Decree and it is often accompanied by lying, as they indulge in exaggerated eulogies of the deceased and raise him above his true and real status.

It is narrated by Bukhari and Muslim, on the authority of Ibn Mas'ud (may Allah be pleased with him) in a *Masnū*<sup>117</sup> form: "He who slaps his cheeks and tears his clothes and makes supplications of the Ashabiyah is not one of us." This Hadith proves that it is forbidden to slap one's cheeks and tear one's clothes and make supplications like the days of ignorance and it indicates that these acts are regarded as major sins. However, some slightly exaggerated acts of these may be allowed only if they are true and faithful. This is similar to what was done by Abu Bakr and Fathimah upon the death of Prophet Muhammad (peace and blessings be upon him). One should note however, that a lack of forbearance and acceptance of Allah's Divine Decree is forbidden and cannot be allowed in the religion of Islam.

Also, it is permissible to weep for the dead, if it is due to genuine feelings of sadness and compassion, free from all traces of anger and exaggerated distress. It is reported on the authority of Anas ibn Malik (may Allah be pleased with him): "We went with Allah's Messenger (peace and blessings be upon him) to the Blacksmith Abu Saif, and he was the husband of the wet nurse of Ibrahim (the son of the Prophet) Allah's Messenger (peace and blessings be upon him) took Ibrahim and kissed him and caressed him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Messenger (peace and blessings be upon him) started shedding tears."

<sup>117</sup> Traceable [Masnū] Hadith: A word, deed, approval, or sentence traced directly back to the Prophet (peace and blessings be upon him) with a connected or disconnected Chain of Transmission.

*'Abdur-Rahman ibn 'Auf said, 'O Allah's Messenger! Even you are weeping!' He (peace and blessings be upon him) said, 'O Ibn 'Auf! This is mercy.' Then he (peace and blessings be upon him) wept more and said, 'The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Rabbun! Indeed we are grieved by your separation.'*" (Narrated by Al-Bukhari)

It was also narrated on the authority of Usamah ibn Zaid: "The daughter of the Prophet (peace and blessings be upon him) sent (a messenger) to the Prophet requesting him to come as her child was dying (or was gasping), but the Prophet (peace and blessings be upon him) returned the messenger and told him to convey his greeting to her and say, 'Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world) and so she should be patient and hope for Allah's reward.' She again sent for him, swearing that he should come. The Prophet (peace and blessings be upon him) got up, and so did Sa'd ibn 'Ubada, Mi'adh ibn Jundub, Ubai ibn Ka'b, Zaid ibn Thabit and some other men. The child was brought to Allah's Messenger while his breath was disturbed in his chest (the sub-narrator thinks that Usamah added:) as if it was a leather water-skin. On that the eyes of the Prophet (peace and blessings be upon him) started shedding tears. Sa'd said, 'O Allah's Messenger! What is this?' He replied, 'It is mercy which Allah has lodged in the hearts of His slaves, and Allah is Merciful only to those of His slaves, who are merciful (to others).'" (Narrated by Al-Bukhari)

On the authority of Anas (may Allah be pleased with him) it is reported that the Prophet (peace and blessings be upon him) said: "When Allah (Glorified be He) wills good for His slave, He hastens to punish him in this life and when He wills evil for His slave, He withdraws punishing him for his sins until he comes before Him on the Day of Resurrection." (This Hadith was narrated by At-Tirmidhi, Al-Hakim and it was graded as Hasan by At-Tirmidhi; it was also compiled by At-Tabarani and Al-Hakim on the authority of 'Abdullah ibn Mughaffal; and by Ibn 'Adiy from Abu Hurayrah (may Allah be pleased with him) and by At-Tabarani on the authority of 'Amru ibn Yasir).

The saying: "When Allah (Glorified be He) wills good for His slave,

*He hastens to punish him in this life;*" i.e. He (Glorified be He) afflicts him with calamity in order to purify him of his sins, which otherwise, might cause him to be punished in the Hereafter.

The saying "and when He wills evil for His slave, He withhold punishing him for his sins until he comes before Him on the Day of Resurrection," i.e. He (Glorified be He) may withhold punishment from a person, not because He loves him or honors him, but when he is called forth on the Day of Resurrection, he will bear a heavy burden of sins and he will receive the full punishment of those sins. This also proves the obligation to think well of Allah (Glorified be He) concerning the calamities, which He might ordain for us. Allah, the Almighty says, *{...and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know}.* (Surah Al-Israah 216)

The Prophet (peace and blessings be upon him) said: "Verily, the greatness of the reward is tied to the greatness of the trial. When Allah (Glorified be He) loves a people, he puts them to trial. Whoever accepted it, will enjoy Allah's Pleasure and whoever is displeased with it, will incur Allah's Displeasure." (Narrated by Al-Tirmidhi, who graded it as a *Hasan*<sup>12</sup> Hadith) Thus Hadith means that the believer may be afflicted by calamity in this world, such as loss of wealth, bereavement etc., but that Allah (Glorified be He) will reward him for those calamities if he bears them patiently, and that the more a person's trials and tribulations increase, the more his reward with Allah (Glorified be He) increases and that trials are a sign of Allah's Love for the believer, not His Anger and that Allah's Ordainment and His Divine Decree will be implemented and that whoever patiently perseveres in the face of adversity and accepts it, will incur Allah's Pleasure and His Reward, while whoever is angry at what Allah (Glorified be He) has ordained for him and dislikes it, will incur Allah's Displeasure and His Punishment, which will be more than will suffice him. Also, the early Muslim scholars understood from this Hadith and others, that afflictions wipe out sins, so long as the afflicted does not abandon his obligations or commit forbidden acts. They confirmed Allah's Divine Attribute of

<sup>12</sup> Good [Reward] Hadith: A Hadith, whose Chain of Transmission is linked to the narration of an authority with weak evidence, and the Hadith has no逊ancy or blameworthy

Love, in a manner befitting His Majesty. To conclude, the Hadith forbids anger and despair in the face of Allah's Ordinaments, and this shows that patient perseverance in the face of trials and tribulations is a part of Faith. Allah, the Almighty knows best

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 36

### *Ar-Riya'* (Hidden Shirk)

Allah, the Almighty says, (*Say (O Muhammad (peace and blessings be upon him))*): "*I am only a man like you. It has been revealed to me that your Rabb (God) is One Rabb (God - i.e. Allah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.*" (Al-Kahf, 110)

On the authority of Abu Hurayrah (may Allah be pleased with him) in a *Masnū' form*, the following Qudsi narration *Allah, the Almighty says*, "*I am independent of all the partners ascribed to Me*. Whoever performs a deed while associating partners with Me, I will leave him and his *Shirk*." (Narrated by Muslim)

On the authority of Abu Sa'id Al-Khudri (may Allah be pleased with him), in a *Masnū' form*, it is reported, "*Shall I not tell you what I fear for you more than Al-Mash Ad-Dajjal?*" They replied: "Yes." He (peace and blessings be upon him) said: "*It is hidden Shirk such as when a person stands in prayer and he improves his prayer when he knows that others are watching.*" (Narrated by Imam Ahmad)

### FURTHER ISSUES:

1. Explanation of the verse of Surah Al-Kahf.
2. The invalidity of deeds which contain elements of *Shirk* (polytheism) and *Riya'* is a form of *Shirk*.
3. The reason behind this is that Allah Almighty is Perfectly Rich.
4. Allah the Almighty (Glorified be He) is the Best of all partners.
5. The Prophet's fear for his Companions to be affected with *Riya'*.
6. He explained this as one may perform the prayers and he improves it when he knows that others are watching.

\* \* \* \* \*

Al-Hafiz said: "Ar-Riya'" is defined as the performance of a deed with the intention of pleasing other than Allah (Glorified be He). The difference between Ar-Riya' (Hidden Stark) and Sunnah (i.e. seeking fame) is that while Ar-Riya' is done in order to show off in front of people such as performing prayer, the latter involves the performance of good deeds in order to be heard, such as performing the Remembrance of Allah (Glorified be He), reciting the Glorious Qur'an in a loud voice, etc. both with the same intention to favorably impress others and gain their admiration."

*{Say (O Muhammad (peace and blessings be upon him)): "I am only a man like you. It has been revealed to me that your God (God) is One God - i.e. Allah} This means that the Prophet (peace and blessings be upon him) does not have any thing related to Lordship, as it is all due to Allah Alone; He has no partners with him. *{So whoever hopes for the Meeting with His Lord},* i.e. fears to meet with Him; *{let him work righteousness and associate none as a partner in the worship of his Lord}*, "none" here stands for all and everything other than Allah, the Almighty such as prophets, angels, gross men, guardians, and others.*

The Al-Qayim said, 'For Allah (Glorified be He) is One Who has no partner with Him, likewise, worship should be devoted only to Him (Glorified be He). Also, the good deed is the one free from Ar-Riya' along with abiding by the Prophetic Sunnah (of Prophet Muhammad (peace and blessings be upon him)).

The verse also proves that the core message or the most essential principle with which Prophet Muhammad and those Prophets and Messengers who came before him (peace be upon them all), is to declare that none but Allah (Glorified be He) has the right to be worshipped. He (Glorified be He) says *(And We did not send any Messenger before you (O Muhammad (peace and blessings be upon him)) but We revealed to him saying: "La ilaha illa Ana Huwa ha* s the right to be worshipped but I (Allah)], to worship Me (Alone and none else)." (Surah Al-Anbiya' 25) Those who oppose this principle from among this Church, are of the following groups: someone who calls the people to worship him besides Allah; one who calls the people to worship idols, one who is a polytheist and thus calls for others

besides Allah in terms of worship and devotion, one who has suspicions concerning Tawheed and whether it is right to worship Allah Alone, or to set up partners with Him; and one who is ignorant, thinking that Shirk (polytheism) is a religion that draws one nearer to Allah. The last group is the prevalent one among the common people due to their ignorance and imitation of others, when the faithful men of knowledge are absent.

On the authority of Abu Hurairah (may Allah be pleased with him) in a *Masnū' form*, comes the following Qudsi narration: Allah, the Almighty says, *"I am independent of all the partners (ascribed to Me). Whoever performs a deed while associating partners with Me, I will leave him and his Stark."* (Narrated by Muslim)

The saying, 'Whoever performs a deed while associating partners with Me,' means that Allah (Glorified be He) does not accept deeds except those which are performed purely and solely for His Sake. The deeds, which contain Shirk and *Ar-Riya'* are forms of Shirk and are therefore invalid.

Ibn Rajab said: "One should know that seeking other than Allah with one's deeds is of different types. It may be pure *Riya'* such as in the case of the hypocrite. Allah, the Almighty says, {*Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salah (the Prayer), they stand with baseness and to be seen of men, and they do not remember Allah but little*} (Surah An-Nisa': 142) This type of pure *Riya'* is not performed by a true believer in connection with prayer and fasting. However, it may be there in connection with giving in charity or performing the obligatory Hajj or any other apparent acts of worship, that can be seen by others, as pure intention in doing these acts can rarely be found. This act - which contains pure *Riya'* - is undoubtedly nullified and rejected and its doer deserves Allah's Wrath and Punishment.

Sometimes, the act may be directed for Allah and at the same time, it may contain some *Riya'*; if the act of worship is mixed with *Riya'* from the very beginning, the religious texts from the Glorious Qur'an and the Prophetic Sunnah prove it to be invalid.

In other words, when the intention behind a deed is other than

Allah's Pleasure, then the deed is in vain. When the intention behind a deed is to please Allah (Glorified be He), but after making this intention, a person was guilty of *Riya'*, but he then rejected this, his deed would be acceptable, but if he continued to be guilty of *Riya'* until he had completed the deed, then according to some scholars, his deed would be in vain, while others said that his deed would still be accepted because of his original intention and this is the most correct saying - Allah (Glorified be He) knows best.<sup>11</sup> Verifying this point, in the following Hadith, Abu Dharr (May Allah be pleased with him) reported: "It was said to Allah's Messenger (peace and blessings be upon him): 'What is your opinion about the person, who has done good deeds and the people praise him?' He (peace and blessings be upon him) said: 'It is glad tidings for a believer (which he has received in this mortal world).'" (Sahih Muslim)

On the authority of Abu Sa' id Al-Khudri (may Allah be pleased with him), in a *Masfir'* form, it is reported: "'Shall I not tell you what I fear for you more than Al-Mash Ad-Dugal?' They replied 'Yes.' He (peace and blessings be upon him) said: 'It is hidden Shirt, such as when a person stands in prayer and he improves his prayer when he knows that others are watching.'" (Narrated by Imam Ahmad)

The saying: 'hidden Shirt,' he (peace and blessings be upon him) called it thus for its door shows and claims that it is intended only for Allah's Sake while he intends another or seeks others' praise by bettering it before them. It is reported on the authority of Shaddad Ibn Aus that he said: "During the life of Prophet Muhammad (peace and blessings be upon him) we used to consider *Ar-Riya'* as minor Shirk (polytheism)." (Narrated by Ibn Abu Ad-Dunya, Ibn Jurr, At-Tabarani and Al-Hakim who graded it as Authentic)<sup>12</sup>

No doubt, sanctity is a precondition for the validity and acceptance of good deeds. Al-Fudail Ibn 'Iyad said, concerning Allah's Statement:

<sup>11</sup> Excerpted with slight modification, from *Kitaab At-Tawhid Explained*, by Sarah Straub.

<sup>12</sup> Authentic [Sahih] Hadith. The term refers to a Hadith, whose Chain of Narrators has been transmitted by truly pious persons, who have been known for their uprightness and exactitude, and the Hadith is free from eccentricity and blamish.

{...that He may test you which of you is best in deed} (Surah Al-Mulk: 2) i.e. which deed is sincere and good. It was then said: "O! Abu 'Ali! What do you mean by sincere and good?" He replied: "If a deed was sincere but not good, it would not be accepted, and if it was good but not sincere, it would not be accepted till it is both sincere and good. A sincere deed is that which is intended for Allah's Sake; and a good deed is that which complies with the Prophetic Sunnah of Prophet Muhammad (peace and blessings be upon him)."

In conclusion, this last Hadith contains various benefits, foremost among which are: the care and compassion of the Prophet (peace and blessings be upon him) for his Ummah, for their sake he fears Al-Mash Ad-Dajjal (the Anti-Christ), but more than this, he fears for them Ar-Rya' (Hidden Shirk), he (peace and blessings be upon him) fears this for the pure ones, who have firm Faith from among his Ummah, then, what about those who are much less than them in terms of knowledge and firm Faith!

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 37

### Performing a Deed for Worldly Reasons is a Form of Shirk

Allah, the Almighty says, *{Whosoever desires the life of the world and its glimmer, to them We shall pay in full (the wages off) their deeds therein, and they will have no dominion therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein, And of no effect is that which they used to do}* (Hud 15-16)

It is reported on the authority of Abu Hurairah (may Allah be pleased with him) that he said: Allah's Messenger (peace and blessings be upon him) said: "Perish the slave of the Dinar, the Dirham, the Khamsah and the Khamisah. If he is given these things, he is pleased and if he is not, he is displeased. May such a person perish and be of the losers and if he is pierced with a thorn, may he not find anyone to remove it. Felicity (or, according to some scholars, a tree in Paradise) is for the one who holds the reins of his horse to strive in Allah's Cause, with his hair unkempt and his feet covered with dust. If he is placed in the vanguard, he will be found in the vanguard and if he is placed in the rearguard, he will be found in the rearguard. If he asks for permission, it is not granted and if he intercedes, it is not accepted."

### FURTHER ISSUES:

1. One may seek the life of this world through righteous deeds that are intended for the Hereafter.
2. Explanation of the verse of Surah Hud
3. A Muslim may be called the slave of the Dinar, the Dirham and the Khamsah.
4. Explaining this as when he is given, he becomes satisfied; and when he is prevented, he becomes angry.
5. Praising one who has these traits and fights in the Cause of Allah.



Allah, the Almighty says, *{Whoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did thereto. And of no effect is that which they used to do}.* (Surah Hud, 15-16)

Ibn 'Abbas (may Allah be pleased with him) said: *{Whoever desires the life of the world}*, i.e. its reward; *{and its glitter}*, i.e. its wealth and riches; *{to them We shall pay in full (the wages of) their deeds therein}*, i.e. We will provide for them the reward for their good deeds in the form of good health, wealth and children; *{and they will have no diminution therein}*, i.e. their rewards will not be reduced for any reason whatsoever. However, this verse has been abrogated by the following two verses in 'Surah Al-Irs'': Allah, the Almighty says, *{Whoever desires the quick-pursuing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (far away from Allah's Mercy). And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds for Allah's Obedience) while he is a believer (in the Oneness of Allah - Islamic Monotheism) then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allah)}*. (Surah Al-Irs': 18-19) (Narrated by An Nabisas)

Qatadah narrated "Whoever desires, seeks, and wants the enjoyment of this world, Allah (Glorified be He) will reward him for his good deeds in this present life; then, he will come to the Hereafter without a single good deed to be rewarded for. As for the faithful believer, he is to be rewarded for his good deeds in this world and in the Hereafter as well." (Narrated by Ibn Jarir)

It was narrated from the early pious Muslims, that there are many things done by most people, while they do not understand their indications:

- 1- Some people perform good deeds purely for Allah's Sake such as performing prayers, giving in charity, observing good acts with others, being kind to others and quitting injustice, etc. but with the

hope that Allah (Glorified be He) will give them their rewards in this present life, those people will receive their reward only in the world, and in the Hereafter, they will find no share for themselves. This type has been mentioned by Ibn 'Abbas (may Allah be pleased with him).

2. Some people perform good deeds – as mentioned by Mujahid in connection with the aforementioned verse – intending to be seen or heard by others, i.e. they commit *Riyas*\* or *Sun'ah*, which are forms of *Shirk* (polytheism).
3. Some people perform good deeds in order to attain some material benefit from people, such as the one, who accompanies the pilgrims to *Hajj* in order to receive payment for so doing, not for Allah's Sake, or the one who seeks a reputation for being pious and religious in order to make a living, or to obtain employment.
4. Some people perform good deeds in obedience to Allah with sincerity, but at the same time, they do something, which takes them out of the fold of Islam; such as the Jews and Christians, who may give in charity or perform fasting while they do not worship Allah in the way He prescribed. This can also be done by many people from among the Muslims, who believe in Allah and perform good deeds, while being involved in things that may take them out of the fold of Islam and thus render their good deeds valueless and unacceptable. Some of the pious predecessors used to say: "If I knew that Allah (Glorified be He) has accepted from me even a single *Sajdah* (prostration in prayer), I wish He would take me in death, this is because He (Glorified be He) says: {Verily, Allah accepts only from those who are Al-Muttaqun (the pious)} (Surah Al-Mâ'idah: 27)"
5. Some people perform the five daily prayers, pay *Zakah*, perform fasting and *Hajj* for Allah's Sake while desiring the reward of the Hereafter then, they perform some other deeds with which they desire the material gains of this present life, these people will be rewarded in accordance with their real intention. Some people say: "The Glorious Qur'an mentions on many occasions, those who are destined for Paradise, and those who are destined for Hell-fire, and speaks not of those, who have mixed pure intention with an impure one. This fifth group and the like, are represented by those whom

the Glorious Qur'an does not speak of.

It is reported on the authority of Abu Hurairah (may Allah be pleased with him) that he said: "Allah's Messenger (peace and blessings be upon him) said: 'Perish the slave of the Dinar, the Dirham, the Khamisah and the Khamisah. If he is given these things, he is pleased and if he is not, he is displeased. May such a person perish and be of the losers and if he is pierced with a thorn, may he not find anyone to remove it. Felicity for, according to some scholars, a tree in Paradise) and as for the one, who holds the reins of his horse to arrive in Allah's Cause, with his hair unshaven and his feet covered with dust. If he is placed in the vanguard, he will be found in the vanguard and if he is placed in the rearguard, he will be found in the rearguard. If he asks for permission, it is not granted and if he intercedes, it is not accepted.' (Narrated in Sahih Al-Bukhari)

The saying: 'Perish the slave of the Dinar,' i.e. a gold coin.

The saying: 'the Dirham,' i.e. a silver coin.

The saying: 'the Khamisah,' i.e. a sort of expensive, luxurious clothing.

The saying: 'the Khamisah,' i.e. a sort of richly embroidered garment.

In this Hadith, the Messenger of Allah (peace and blessings be upon him) informs us that there are some people to whom the life of this world is all-important. It is all they know about and all they care about. Their first and last goal are wealth, luxury and ease. Such people will be destroyed and lost. The sign of these people is their covetousness with all material things. When they are given something, they are pleased, but when they are not given anything, they are angry. However, there are other people, who have no goal except Allah's Pleasure and the life of the Hereafter. Such people do not covet fame or glory; their only goal in life is obedience to Allah (Glorified be He) and His Messenger (peace and blessings be upon him). The sign of such people as these is their simplicity and humility and their lowly position in society, so that whenever they request something from their leaders, they are refused, and whenever they intercede on behalf of another, their intercession is

not accepted, but their final destination is Paradise and the best of rewards.<sup>120</sup>

The word: 'Felicity,' in Arabic is 'Tuba,' which Abu As-Sa' adat said to be a name of Paradise. It was also said to be a tree in Paradise. Sa'd ibn Sa'd (may Allah be pleased with him) reported Allah's Messenger (peace and blessings be upon him) as saying, "In Paradise, there is a tree under the shade of which a rider can travel for a hundred years without covering (the distance) completely." This Hadith has also been transmitted on the authority of Abu Sa'ad Al-Khudri (may Allah be pleased with him) that Allah's Messenger (peace and blessings be upon him) is reported to have said: "In Paradise, there is a tree under the shadow of which a rider of a fine and swift-footed horse would travel for a hundred years without covering the distance completely. There would be the pleasure of Allah for the inmates of Paradise and He would never be annoyed with them." (Narrated by Muslim)

The saying: 'one who holds the reins of his horse to arrive in Allah's Cause,' i.e. striving and fighting the polytheists and disbelievers.

The words, 'with his hair unkempt and his feet covered with dust,' i.e. he was so busy striving in Allah's Cause that he was not even able to comb his hair and apply hair-oils to soften it (in other words, he does not have time to spend on things of secondary importance, as his only concern is to fight in the cause of Allah against the disbelievers and polytheists).

The saying: 'If he is placed in the vanguard, he will be found in the vanguard and if he is placed in the rear-guard, he will be found in the rear-guard.' This indicates that he fulfills his duties in the best of manners and serves Allah with all available means and in all positions. This also indicates the virtue of preparing oneself for Jihad in Allah's Cause and the virtue of Jihad in Allah's Cause.

The phrase: 'If he asks for permission, it is not granted,' means that if he asks to meet a prince or the like, he will not be granted

<sup>120</sup> Excerpted with slight modifications, from *Kutub Al-Tawheed Explained* by Sanchi Srivastava.

permission because he does not have any wealth or high rank.

*'And if he intercedes, it is not accepted.'* i.e. if he tries to intercede with one of these princes or their like on a certain matter, he will not be granted intercession. Imam Ahmad and Muslim narrated from Abu Hurairah (may Allah be pleased with him) a Hadith in a *Masfu* form saying: *"Many a person with undeserved hair and covered with dust is turned away from the doors (whereas he is held in such high esteem by Allah) that if he were to suffice in the Name of Allah (about anything) Allah would fulfill that."* (Narrated by Muslim)

Ibn Abi Hatim narrated on the authority of Mus'ab Ibn Thabit Ibn 'Abdullah Ibn Az-Zubair as saying: *"Uthman (may Allah be pleased with him) said while he was addressing the people on the pulpit: 'I will narrate to you a Hadith, which I heard from Prophet Muhammad (peace and blessings be upon him); nothing has prevented me from relating it to you but some doubt about you that I have. I heard Allah's Messenger (peace and blessings be upon him) say: Standing guard (one of the Muslim frontiers) during a single night in the Cause of Allah is better than a thousand nights during which one performs prayers all the night and fasts during the day.'*

Abu Hurairah (May Allah be pleased with him) narrated: *"A man came to Allah's Messenger (peace and blessings be upon him) and said: Teach me about a deed that equals jihad (in reward)."* He (peace and blessings be upon him) replied: *"I do not find such a deed."* Then he (peace and blessings be upon him) added: *"Can you, while the Muslim fighter is in the battle field, enter your mosque to perform prayers without cease and fast and never break your fast?"* The man said: *"But who can do that?"* Abu Hurairah (may Allah be pleased with him) added: *"The Mighalid (i.e. Muslim fighter) is rewarded even for the footings of his horse while it wanders about (for grazing) tied by a long rope."* (Narrated by Al-Bidari)

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 38

### Taking Scholars or Rulers as Partners Beside Allah

Ibn 'Abbas (may Allah be pleased with him) said: "Stones are about to rain down upon you from the sky. I say to you: 'Allah's Messenger (peace and blessings be upon him) said...' and you reply: 'But Abu Bakr and 'Umar said...?'"

Imam Ahmad bin Hanbal said: "I am amazed at those people who know that a *Sonad* (i.e., Chain of Transmission) is authentic and yet, in spite of this, they follow the opinion of Sufyan, for Allah (Glorified be He), says {And let those who oppose the Messenger's (*Muhammad* (peace and blessings be upon him)) commandment (i.e., his *Sunnah* - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some *Fitnah* (desbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them}. (An-Nur 63) Do you know what that *Fitnah* is? That *Fitnah* is *Shirk* (polytheism). Maybe the rejection of some of his words would cause one to doubt and deviate in his heart and thereby be destroyed."

On the authority of 'Adi ibn Hatim (may Allah be pleased with him), it is reported that he heard the Messenger of Allah (peace and blessings be upon him) reciting this Qur'anic verse: {They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded for the Taurat (Torah) and the Injil (Gospel) to worship none but One God (God Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory is to Him (far above is He) from having the partners they associate (with Him)}. (Ar-Tawbah 31) "...and I said to him (peace and blessings be upon him): 'We do not worship them.' He (peace and blessings be upon him) said: 'Do they not forbid what Allah (Glorified

be He) has permitted and do you not then forbid it (to yourselves), and do they not make permissible for you what Allah (Glorified be He) has forbidden, and do you not then make it permissible (to yourselves)?' I replied: 'Certainly!' He (peace and blessings be upon him) said: 'That is worshipping them.'<sup>12</sup> (Narrated by At-Tirmidhi, who graded it as Hasan)

#### FURTHER ISSUES:

1. Explanation of the verse of Surah An-Nur.
2. Explanation of the verse of Surah Al-Tawbah.
3. Meaning of worship that was denied by 'Adi.

Ibn 'Abbas used Abu Bakr and 'Umar in his similitude and Imam Ahmad used Sufyan in the same way.

\* \* \* \* \*

Ibn 'Abbas (may Allah be pleased with him) said: "Stones are about to rain down upon you from the sky: I say to you: 'Allah's Messenger (peace and blessings be upon him) said...' and you reply: 'But Abu Bakr and 'Umar said...'"

This saying of Ibn 'Abbas (may Allah be pleased with him) was an answer to those who told him that Abu Bakr and 'Umar (may Allah be pleased with them both) maintained that it is better to intend to perform *Hajj* alone than enjoying the 'Umrah (Minor Pilgrimage) till *Hajj*. While, Ibn 'Abbas (may Allah be pleased with him) maintained that enjoying the 'Umrah till *Hajj* is mandatory and he said: "If one circumambulated the *Ku'bah* and walked between *As-Safa* and *Al-Marwah* seven times, his 'Umrah would be dissolved whether he wishes or not." This coincided with the Hadith that is narrated in the two *Sahih*s that reads: Narrated Jibrir ibn 'Abdullah (may Allah be pleased with them both): "The Prophet (peace and blessings be upon him) and his Companions assumed *Bream* for *Hajj* and none except the Prophet (peace and blessings be upon him) and Talha had the *Hasil* (sacrificial animal) with them. 'Ali (may Allah be pleased with him) had come from *Keenan* and he had the *Hasil* with him. He (i.e. Ali) said, 'I have assumed *Bream* with an intention like that of Allah's Messenger

(peace and blessings be upon him). The Prophet (peace and blessings be upon him) ordered his Companions to attend the *Burām* with which they had come for 'Umrah, to perform the *Tawaf* of the *Ka'bah* (and between *Safa* and *Marwah*), to cut their hair short and then to finish their *Burām* with the exception of those who had the *Hadī* with them. They asked, 'Shall we go to *Mīnā* and the private organs of some of us are dribbling if we finish *Burām* and have sexual relations with our wives?' The Prophet (peace and blessings be upon him) heard that and said, 'Had I known what I know now, I would not have brought the *Hadī*. If I did not have the *Hadī* with me, I would have finished my *Burām*.' 'A'ishah (may Allah be pleased with her) got her menses and performed all the ceremonies (of *Hajj*) except the *Tawaf*. So when she became clean from her menses, and she had performed the *Tawaf* of the *Ka'bah*, she said, 'O Allah's Messenger! You (people) are returning with both *Hajj* and *'Ura'a* and I am returning only with *Hajj*!' So, he (peace and blessings be upon him) ordered 'Abd ar-Rahmān ibn Abū Bakr to go with her to Al-Tā'ī. Thus she performed 'Umrah after the *Hajj* in the month of Dhu l-Hijja. Suroqah ibn Maik ibn Ju'bām met the Prophet (peace and blessings be upon him) at Al-'Aqabah (on route to 'Aqabah) while the latter was stoning it, and said, 'O Allah's Messenger! Is this permissible only for you?' The Prophet (peace and blessings be upon him) replied, 'No, it is for ever &c. if it is permissible for all Muslims to perform 'Umrah before *Hajj*' (Sahih Al-Bukhārī).

Thereupon, one who asks for a religious verdict concerning an issue, he should examine the sayings and opinions of the Imams and scholars and take only what complies with Allah's Rulings and the teachings of His Prophet (peace and blessings be upon him). Allah, the Almighty says, *{O you who believe! Obey Allah and obey the Messenger (Muhammad (peace and blessings be upon him)), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (peace and blessings be upon him), if you believe in Allah and in the Last Day. That is better and more suitable for final determination}* (Surah An-Nisā': 59). Thus, it is forbidden to prefer the opinion of any of Allah's creatures over the *Sunnah* of the Messenger of Allah (peace and blessings be upon him) and this is because to do so is an act of *Shirk*, (polytheism) since it constitutes obedience to other than Allah (Glorified be He).

Imam Malik (may Allah be pleased with him) said: "Everyone's opinions can be granted or rejected, save the occupant of this grave (i.e. Prophet Muhammad (peace and blessings be upon him))."

It is a well-known fact that when a scholar does his best to come to a right decision or verdict concerning a certain matter, if his verdict is right, he will get a double reward, and even if his verdict is wrong, he will still get a reward. This fact is clearly shown in and proved by many Prophetic Hadiths. One of these Hadiths is this one which reads: *It is reported on the authority of 'Ayyub ibn Abi'l-'As (may Allah be pleased with him): That he heard Allah's Messenger (peace and blessings be upon him) say, "If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allah and His Messenger's verdict), he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allah and His Messenger), even then he will get a reward."* (Sahih Al-Bukhari). However, when the proof is made clear through a Qur'anic verse or a Prophetic Hadith, the scholars of the past – the four great Imams in particular – used to disregard their own verdicts and opinions and adhere to the proofs from the Qur'an and the Sunnah. But, if the Prophetic Hadith did not reach them, or they did not approve the Hadith, which was reported from the Prophet (peace and blessings be upon him), only then they would give a verdict according to the best of their knowledge. Ibn 'Abbas makes it clear in his statement, that whoever gets a proof and rejects it – by way of rebuking his own teacher, instructor, Imam or Shaykh – he is to be severely rebuked for discarding the authorized proof.

Imam Ahmad said: "I have been told by Ahmad ibn 'Umar Al-Bazzar that he was told by Ziyad ibn Ayyab from Abu 'Ubaidah Al-Haddad, from Malik ibn Dinar from 'Ikrimah from Ibn 'Abbas as saying: "Everyone's opinions are to be granted (i.e. some of them) while others are to be rejected, this is true for every one but Prophet Muhammad (peace and blessings be upon him)." "

To conclude, one who prefers the verdict of a scholar to the authorized proof, is to be severely rebuked. It is not permissible to imitate other scholars save in matters of *fikr*,<sup>124</sup> which do not contain a proof from the Glorious Qur'an or the Prophetic Sunnah. This is what

<sup>124</sup> *fikr*: Giving independent religious verdicts. *Mujtahid*: Independent religious scholars, who do not follow religious opinions except with proof from the Qur'an and the Prophet's Sunnah, from all over the Muslim world.

is called by scholars, "There should be no denial or masters of jirah". But, as for those who disagree with this or act otherwise, they should be rebuked and blamed, as mentioned by Ibn 'Abbas, Ash-Shafi'i, Malik and Imam Ahmad. Moreover, this issue has gained the consensus of all scholars, as stated by Imam Ash-Shafi'i.

Imam Ahmad Ibn Hanbal said: "I am amazed at those people who know that a *Sa'af* (i.e. Chain of Transmission) is authentic and yet, in spite of this, they follow the opinion of Sufyan, for Allah (Glorified be He), says [And let those who oppose the Messenger's (Muhammad (peace and blessings be upon him)) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, empowered by a tyrant) should befall them or a painful torment be inflicted on them]. (Surah An-Nur: 63) What is that Fitnah? It is *Shirk* (polytheism). Maybe the rejection of some of his words would cause one to doubt and deviate in his heart and thereby be destroyed."

This statement is attributed to Imam Ahmad (may Allah shower mercy on him) and it was reported from him by Al-Fadl Ibn Ziyad and Abu Taib. Al-Fadl reported from Imam Ahmad, saying: "I surveyed the Glorious Qur'an and I found the order to obey the Prophet (peace and blessings be upon him) in thirty-three locations therein. Then he started to recite [And let those who oppose the Messenger's (Muhammad (peace and blessings be upon him)) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, empowered by a tyrant) should befall them or a painful torment be inflicted on them]. (Surah An-Nur: 63) Then, he said, 'Do you know what that *Fitnah* is? That *Fitnah* is *Shirk* (polytheism). Maybe the rejection of some of his words would cause one to doubt and deviate in his heart and thereby be destroyed.' Then, he recited Allah's Saying, [But no, by your Lord, they can have no Faith, and if they make you (O Muhammad (peace and blessings be upon him)) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission] (Surah An-Nisa': 65)

Abu Talib reported from Ahmad when he was told: "Some people prefer the opinion of Sufyan and others to the Hadith of Prophet Muhammad (peace and blessings be upon him)." He (Imam Ahmad) said: 'I am amazed at those people, who know that a *Sanad* (i.e., Chain of Transmission) is authentic and yet, in spite of this, they follow the opinion of Sufyan and others, for Allah (Glorified be He), says: {And let there who oppose the Messenger's (Muhammad (peace and blessings be upon him)) commandment (i.e. his *Sunnah* - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them}. (Surah An-Nur: 63) Do you know what that *Fitnah* is? That *Fitnah* is *Kufr* (disbelief)." Allah, the Almighty says, {...and *Al-Fitnah*<sup>125</sup> is worse than killing}. (Surah Al-Baqarah: 217) So they claim to take the Hadith from Allah's Prophet (peace and blessings be upon him), yet they are overcome by their whims to take the personal verdicts of others (other than Prophet Muhammad (peace and blessings be upon him)).'" This was reported by Ibn Taimiyah (may Allah shower mercy on him).

'Sufyan,' refers to Abi Thawri, the Imam, the ascetic, the worshipper, the trustworthy, and the knowledgeable scholar. He had many colleagues, who narrated from him and he is often mentioned along with the four pious Imams (Malik, Ahmad, Abu Hanifah and Abu-Shafi'i').

The saying: '*I am amazed at those people who know that a Sanad (i.e. Chain of Transmission) is authentic and yet, in spite of this, they follow the opinion of Sufyan.*' is a way of denying this act of theirs and he (Imam Ahmad) showed that this act of theirs can lead them to *Kufr* (disbelief) or *Shirk* (polytheism). Thereupon, Imam Ahmad maintains that it is forbidden to abandon the *Sunnah* of Prophet Muhammad (peace and blessings be upon him) in favor of the saying of any person, no matter how knowledgeable and pious he may be. Also, every commandment of the Prophet (peace and blessings be upon him) is considered obligatory, unless there is some proof to indicate its

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<sup>125</sup> *Fitnah*: polytheism and to disbelieve after one has believed in Allah, or a trial or a calamity or an affliction or to set up rivals in worship with Allah, etc.

preferability. Moreover, the rejection of the Law of Allah leads to destruction in this world and in the Hereafter. Allah, the Almighty says in His Glorious Qur'an, {Follow what has been sent down unto you from your Lord (the Qur'an and Prophet Muhammad's Sunnah), and follow not any Anatya" (protectors and helpers who order you to associate partners in worship with Allah), besides Him (Allah). Little do you remember?} (Surah Al-Ankabut: 3) and, {Is it not sufficient for them that We have sent down to you the Book (the Qur'an) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.<sup>128</sup>} (Surah Al-'Ankabut: 31)

Hence, deviating from the Sunnah of Prophet Muhammad (peace and blessings be upon him) in favor of the sayings of others, is Shirk (polytheism), because it involves obedience to other than Allah (Glorified be He) and His Messenger (peace and blessings be upon him). The following was narrated on the authority of Mu'adh Ibn Jabaal. Some companions of Mu'adh Ibn Jabaal said: "When the Messenger of Allah (peace and blessings be upon him) intended to send Mu'adh Ibn Jabaal to the Yemen, he asked: 'How will you judge when the occasion of deciding a case arises?' He replied: 'I shall judge in accordance with Allah's Book.' He asked: '(What will you do) if you do not find any guidance in Allah's Book?' He replied: '(I shall act) in accordance with the Sunnah of the Messenger of Allah (peace be upon him).' He asked: '(What will you do) if you do not find any guidance in the Sunnah of the Messenger of Allah (peace and blessings be upon him) and in Allah's Book?' He replied: 'I shall do my best to form an opinion and I shall spare no effort.' The Messenger of Allah (peace and blessings be upon

<sup>128</sup> Narrated Abu Hurairah (May Allah be pleased with him): The Prophet (peace and blessings be upon him) said, "Allah does not listen to a prophet as He listens to a prophet, who recites the Qur'an in a loud and pleasant tone." Sufyan said, "This saying means a prophet, who regards the Qur'an as something that makes him dispense with much worldly pleasure." (Sahih Al-Bukhari)

Narrated Abu Hurairah (May Allah be pleased with him): Allah's Messenger (peace and blessings be upon him) said, "Not so much to be the like of except two men. A man whom Allah has taught the Qur'an and he recites it during the hours of the night and during the hours of the day, and his neighbor believes in him and says, 'I wish I had been given what has been given to an-and-so, so that I might do what he does, and a man whom Allah has given wealth and he spends it on what is just and right, whereas upon another man may say, 'I wish I had been given what so and so has been given, for then I would do what he does.'" (Sahih Al-Bukhari)

him) then patted him on the breast and said: 'Praise be to Allah Who has helped the messenger of the Messenger of Allah to find something, which pleases the messenger of Allah' " (Narrated by Abu Dawud)

Abu Hanifah said: "When I say something, which contradicts Allah's Book, discard my saying and adhere to Allah's Book." Some people said: "What if it contradicts the saying of the Prophet (peace and blessings be upon him)?" He said: "Discard my saying and take that of the Prophet (peace and blessings be upon him)." They said: "What if it contradicts the saying of the Prophet's Companions?" He said: "Discard my saying and take that of the Prophet's Companion."

Imam Ash-Shafi'i said: "If you find in my books that which contradicts the Sunnah of Prophet Muhammad (peace and blessings be upon him), take and adhere to the Sunnah of the Prophet (peace and blessings be upon him) and discard what I say."

He also said: "If you find a Hadith with an authentic Chain of Transmission and it contradicts my saying, throw my saying against the wall."

The saying: 'Maybe the rejection of some of his words,' i.e., the Prophet's words (peace and blessings be upon him), "would cause one to doubt and deviate in his heart and thereby be destroyed." Imam Ahmad warned against rejecting any of the sayings of the Prophet (peace and blessings be upon him) which, if rejected would be a reason behind deviation of the heart, which means destruction in the present life and in the Hereafter. Allah, the Almighty says in His Glorious Qur'an, {So when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path). And Allah guides not the people, who are Fariqun (the rebellious, the disobedient to Allah)} (Surah As-Saff, 5).

On the authority of 'Abd Ibn Hizam (may Allah be pleased with him), it is reported that he heard the Messenger of Allah (peace and blessings be upon him) reciting this Qur'anic verse: {They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and

(they also took as their Lord) the Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Taurat (Torah) and the Injeel (Gospel)) to worship none but One Rabb (Allah). La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory is to Him (far above is He) from having the partners they associate (with Him). (Surah Al-Tawbah 31) "... and I said to him (peace and blessings be upon him): 'We do not worship them.' He (peace and blessings be upon him) said: 'Do they not forbid what Allah (Glorified be He) has permitted and do you not then forbid it (to yourselves), and do they not make permissible for you what Allah (Glorified be He) has forbidden, and do you not then make it permissible (to yourselves)?' I replied 'Certainly!' He (peace and blessings be upon him) said: 'That is worshipping them.' (Narrated by At-Tirmidhi, who graded it as Hasan)

This Hadith proves that obeying the monks and rabbis in forbidding the permissible and permitting the forbidden, is a form of worship, because they have thus made their rabbis and monks partners with Allah (Glorified be He) in obedience, and in ordaining the Law. Also, obedience to any of Allah's creatures, if it entails disobedience to Allah (Glorified be He), constitutes an act of worship. Allah, the Almighty says in His Glorious Qur'an, (Eat not (O believers) of that (meat) on which Allah's Name has not been pronounced (at the time of the slaughtering of the animal), for surely it is Fisq (a sin and disobedience of Allah). And certainly, the Shayatin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them (by making Al-Mutakkil (a dead animal) legal by eating it), then you would indeed be Mushrikun (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allah has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allah is polytheism]. (Surah Al-An'âm: 121) and, (But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islamic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allah. Verily Allah guides not the people who are Zalimun (wrong-doers, disobedient to Allah, and polytheists)] (Surah Al-Qasas: 50)

The following was narrated on the authority of Ziyad bin Hudair: "Once 'Umar (may Allah be pleased with him) asked me: 'Do you know what can demolish Islam?' I replied, 'No.' He ('Umar) said, 'It (Islam) can be demolished by the faults of scholars, the debates of the hypocrites using the Qur'an (as argumentation), and the rule of leaders, who lead the people astray.'" (Narrated by Ad-Darimi) May Allah guide us all to His Straight Path.

In the Name of Allah, the Most Gracious, the Most Merciful.

## Chapter 39

Allah's Words:

*(Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghot...)*

Allah, the Almighty says, *(Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghot?)*<sup>17</sup> (false judges) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray.<sup>18</sup> And when it is said to them: 'Come to what Allah has sent down and to the Messenger (Muhammad (peace and blessings be upon him)),' you (Muhammad (peace and blessings be upon him)) see the hypocrites turn away from you (Muhammad (peace and blessings be upon him)) with aversion. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allah, 'We meant no more than goodwill and conciliation!'

Allah, the Almighty says, *(And when it is said to them: 'Make not mischief on the earth,' they say: 'We are only peace-makers.')* (Al-Baqarah: 11)

<sup>17</sup> The word *Taghot* covers a wide range of meanings. It means anything worshipped other than the Real God (Allah); e.g. all the false deities; it may be Satans, devils, idols, stones, sun, stars, angels human beings e.g. Messengers of Allah, who were falsely worshipped and taken as Taghot. Likewise saints, genies, rulers, leaders etc. are falsely worshipped and wrongly followed. Sometimes "Taghot" means a false judge who gives a false judgement. (Quoted by Translator)

<sup>18</sup> This verse was revealed in connection with a hypocrite claiming to be a Muslim, who had a dispute with a Jew and he wanted to take his case to a nonbeliever other than to the Prophet (Muhammad (peace and blessings be upon him)) for judgement.

Allah, the Almighty says, *{And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allah's Mercy is (ever) near unto the good-doers}*. (Al-A'raf: 56)

Allah, the Almighty says, *{Do they then seek the judgement of (the days of) ignorance?}<sup>122</sup> And who is better in judgement than Allah for a people who have firm Faith}* (Al-Mâ'idah: 50)

It is reported on the authority of 'Abdullah ibn 'Amr (may Allah be pleased with them both) that the Messenger of Allah (peace and blessings be upon him) said: "None of you (truly) believes until his desires are in accordance with that which I have brought." (Narrated by An Nawawi, who graded it as a Good<sup>123</sup> Hadith in his book, *Al-Hujjah*)

Ash-Shâfi'i said: "A dispute took place between a man from among the hypocrites and a man from among the Jews, and so the Jew said 'Let us seek judgement from Muhammad,' for he knew that he (peace and blessings be upon him) did not accept bribes. But the hypocrite said: 'Let us seek judgement from the Jews,' for he knew that they accepted bribes. And so both of them agreed to take their case to a fortune-teller in Jahânah and seek his judgement, then Allah (Glorified be He) revealed [Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghib (false judges) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray] (An-Nisâ': 60)

It was also said that this verse was revealed with respect to two

<sup>122</sup> Narrated Ibn 'Abbas (May Allah be pleased with him): The Prophet (peace and blessings be upon him) said, "The most hated persons to Allah are from: (1) A person who deviates from the right conduct, i.e., an evil doer, in the Haram (concourse of Makkah and Al-Madînah). (2) a person who writes that the traditions of the pre-Islamic period of Ignorance should remain in Islam, and (3) a person who seeks to shed somebody's blood without any right." (Sahih Al-Bukhari)

<sup>123</sup> Good [Râ'iyyah] Hadith: A Hadith whose Chain of Transmission is linked to the narration of an authority with weak credentials, and the Hadith has no consistency or strength.

men who became involved in a dispute, one of them said: 'Let us raise the matter with the Prophet (peace and blessings be upon him)', while the other said: '(let us go) to Ka'b Ibn Al-Ashraf.' Then they went to 'Umar (may Allah be pleased with him) and one of them informed him of what had happened. He ('Umar) then said to the one who had refused the judgement of the Messenger of Allah (peace and blessings be upon him): 'Is it so?' He replied: 'Yes,' upon which, 'Umar (may Allah be pleased with him) struck him with his sword and killed him."

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Bin Kathir said: "These verses show that seeking judgement from other than the Book of Allah (Glorified be He) and the Sunnah of His Messenger (peace and blessings be upon him) is forbidden. The word *Tagħbi* covers a wide range of meanings: it means anything worshipped other than the Real God (Allah) i.e. all false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. Messengers of Allah, who were falsely worshipped and taken as *Tagħbi*. Likewise saints, graves, rulers, leaders etc. are falsely worshipped and wrongly followed. Sometimes '*Tagħbi*' means a false judge, who gives false judgement. Whoever seeks judgement from other than the Law of Allah shows a sign of hypocrisy in belief. And, whoever worships anyone or anything other than Allah, he thus worships *Tagħbi*. If the worshipped object or person was righteous, the worship that is attributed to him returns to the Devil, who ordered the people to worship him. In this regard, Allah, the Almighty says in His Glorious Qur'an, (*And the Day wherein We shall gather them all together, then We shall say to those, who set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life). Then We shall separate them, and their Allah's so-called partners shall say: "It was not us that you used to worship. So sufficient is Allah as a witness between us and you that we indeed knew nothing of your worship of us." There! Every person will know exactly what he had earned before and they will be brought back to Allah, their rightful Maula (Lord), and their invented false deities will vanish from them.*) (Surah Yūmār 28-30) and, He (Glorified be He) says: (*And remember the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" They (the angels) will say: "Glorified are You! You are our Wall*

*(Lord) instead of them. Nay, but they used to worship the Jinn; most of them were believers in them.'} (Surah Saba' 40-41)*

If the one that was worshipped, was calling for himself as a god, or if it was a stone, a tree, a grave or any other object that is worshipped by the polytheists, this is regarded as *Tayyab*, whom Allah (Glorified be He) ordered His slaves to disbelieve in and declare themselves to be innocent from as well as all other gods besides Allah, the Almighty (Glorified be He). All this is from the work of Satan, who called for all sorts of falsehood and made it fair-seeming in the eyes of the people. This, however, contradicts the essence and meaning of the testimony, 'There is no god but Allah.' As *Tawheed* is to disbelieve in all sorts of *Tayyab*s that are set up as partners to Allah (Glorified be He). Allah, the Almighty says in His Glorious Qur'an: *{Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: 'Verily, we are free from you and whatever you worship besides Allah; we have rejected you, and there has started between us and you hostility and hatred for ever until you believe in Allah Alone.}'* (Surah Al-Mumtahinah 4)

Imam Malik said: "Tayyab" is all that is worshipped besides Allah (Glorified be He)."

Moreover, whoever calls for adjudication to other than Allah and His Messenger (peace and blessings be upon him), he has thus left what was sent with Allah's Messenger (peace and blessings be upon him) and set up a partner with Allah (Glorified be He), and thus he disobeys what has been ordered by Allah in His Saying: *{And so judge (you O Muhammad (peace and blessings be upon him)) among them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad (peace and blessings be upon him)) far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah's Will is to punish them for some sins of theirs. And truly, most of men are Fasiqun (rebellious and disobedient to Allah).}* (Surah Al-Ma'idah, 49) and, His saying, *{But no, by your Lord, they can have no Faith, until they make you (O Muhammad (peace and blessings be upon him)) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.}*

(Surah An-Nisa': 60) Whoever judges by other than what Allah has revealed, is a *Tayyib* and thus he is out of the fold of Islam and becomes a disbeliever in Allah and His Messenger (peace and blessings be upon him). However, disbelief in *Tayyib* is a pillar of *Tawheed* (Oneness of Allah); Allah, the Almighty says, *{Whoever disbelieves in Tayyib and believes in Allah, then he has grasped the most trustworthy handful that will never break. And Allah is All-Hearer, All-Knower}*. (Surah Al-Baqarah: 256)

The saying: *{Shaytan (Satan) wishes to lead them far astray}*, in this verse, Allah (Glorified be He) shows that seeking the judgment of *Tayyib*, is one of the works of Satan, which he makes far-stemming in the sight of the people who obey him.

The saying, *{And when it is said to them: 'Come to what Allah has sent down and to the Messenger (Muhammad (peace and blessings be upon him))' you (Muhammad (peace and blessings be upon him)) see the hypocrites turn away from you (Muhammad (peace and blessings be upon him)) with aversion}*, Almighty Allah (Glorified be He) shows that this is one of the characteristics of the hypocrites and whosoever does this or seeks it, is considered to be out of the fold of Islam, even though he might claim the contrary.

Ibn Al-Qayyim said: "Whoever is called to seek the judgment of Allah's Book and the Prophetic Sunnah, and he refuses, he is one of the hypocrites."

So many people have turned away from the truth, and the following Qur'anic verses show this very clearly.

Allah, the Almighty says, *{And when it is said to them: 'Make not mischief on the earth,' they say: 'We are only peace-makers.'* (Surah Al-Baqarah: 11) Abu Al-'Alayyah said, "This means 'do not disobey (Allah and His Messenger) on the earth.' For whoever disobeys Allah on the earth or calls for disobeying Him, he makes mischief thereon. This is because the good that can be done either on the earth or in the heavens is only done through obeying Allah and His Messenger (peace and blessings be upon him). Allah (Glorified be He) informed us about the brothers of Yusuf (peace and blessings be upon him) saying: {So

*when he had furnished them forth with their provisions, he put the (golden) bowl in his brother's bag. Then a crier cried: 'O you (in) the caravan! Surely, you are thieves!' They, turning towards them, said: 'What is it that you have lost?' They said: 'We have lost the (golden) bowl of the King and for him, who produces it, is (the reward of) a camel load; and I will be bound by it.'* {Surah Yusuf: 70-72} These verses indicate that every sin is equal to making mischief on the earth. To conclude, the worst forbids spreading corruption on the earth, which includes seeking the judgment of other than Allah (Glorified be He) and His Messenger (peace and blessings be upon him).

Allah, the Almighty says, *{And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allah's Mercy is (ever) near unto the good-doers}* {Surah Al-'A'raf: 56}

Abu Bakr Ibn 'Ayyash said in connection with this verse, "Allah, the Almighty has sent Muhammad (peace and blessings be upon him) to the people of the earth while they live in corruption, and thus He reformed them through him (peace and blessings be upon him), whoever calls for what contradicts that with which Muhammad has been sent, he is one of those, who spreads mischief on the earth."

This shows that seeking other than Allah's and His Messenger's judgment is one of the most abhorred sins that corrupts the earth; thus, the earth can not be reformed but with Allah's Book and the Sunnah of His Prophet Muhammad (peace and blessings be upon him), which is the way of the true believers. Allah, the Almighty says in His Glorious Qur'an, *{And whoever contradicts and opposes the Messenger (Muhammad (peace and blessings be upon him)) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!}* {Surah An-Nisa': 115}

<sup>(11)</sup> It is obligatory to have belief in the Messengership of the Prophet Muhammad (peace and blessings be upon him)). Narrated Abu Hurayrah (May Allah be pleased with him): Allah's Messenger (peace and blessings be upon him) said: "By His (Allah's) in Whose Hand Muhammad's soul is, there is none from among the Jews and the Christians (of their present nation) who hears about me and then dies

Allah, the Almighty says, *(Do they then seek the judgement of the days of ignorance?)<sup>12</sup> And who is better in judgement than Allah for a people who have firm Faith.* (Surah Al-Mâ'idah: 50)

The Katheer says: "In this verse, Allah (Glorified be He) rebukes those who abandon the Judgment of Allah, the Almighty, whose wisdom, justice and mercy are complete and incomparable, in favor of the flawed, ignorant, unjust, vain judgments of His creatures. An example of this was the Tatars, who used to adjudicate according to the policies and rulings had down by Genghis Khan in his book 'Al-Fusq,' which consisted of rulings taken from various legislations Jewish, Christian and Islamic, along with many of his own whims and personal desires."

The saying *(And who is better in judgement than Allah for a people who have firm Faith)*, i.e. there is no judgment better than that of Allah (Glorified be He). Thus, His Judgment is better and wiser than all other judgments, for He (Glorified be He) is the Creator of mankind and therefore, knows best what is beneficial for them and what is harmful to them. The verse indicates that every judgement, which does not come from the Book of Allah or the Sunnah of His Prophet Muhammad (peace and blessings be upon him) belongs to the Jahiliyah (pre-Islamic period).

It is reported on the authority of 'Abdullah ibn 'Amr (may Allah be pleased with them both) that the Messenger of Allah (peace and blessings be upon him) said: "*None of you truly believes until his desires are in accordance with that which I have brought*" (Narrated by An-Nawawi, who graded it as a *Good*<sup>13</sup> Hadith in his book, *Al-Hajjah*)

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*unless believing in the Message with which I have been sent (i.e. Islamic Monotheism), but he will be from the dwellers of the (Hell) Fire.*" (Sahih Muslim)

<sup>12</sup> Narrated Ibn 'Abbas (May Allah be pleased with him). The Prophet (peace and blessings be upon him) said, "The ones hated persons to Allah are three: (1) A person, who deviates from the right conduct, i.e., an evil doer, in the Heresies of Mâlikî and Al-Mâdirah; (2) a person, who wants that the maleness of the pre-Islamic period of ignorance should remain in Islam; and (3) a person who seeks to shed somebody's blood without any right." (Sahih Al-Bukhari)

<sup>13</sup>*Good [Nâṣiḥah] Hadith.* A Hadith, whose Chain of Transmission is linked to the narrative of an authority with weak evidence, and the Hadith has no eccentricity or blight.

This Hadith is proven valid through various verses in the Glorious Qur'an, such as: {But no, by your Lord, they can have no Faith, and they make you (O Muhammad (peace and blessings be upon him)) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission}. (Surah An-Nis' 65) and, {It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error}. (Surah Al-Ahzab 36) and, {But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islamic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allah. Verily Allah guides not the people who are Zalimun (wrong-doers, disobedient to Allah, and polytheists)}. (Surah Al-Qasas, 50)

The words, 'None of you truly believes,' means that he does not have perfect Faith that leads to Paradise and salvation from the Hellfire. 'Until his desires are in accordance with that which I have brought.' This Hadith is one of the most important bases in the religion of Islam, for it introduces a well-defined and clear-cut portrait of the ideal Muslim, whose heart, tongue, and senses are set in perfect harmony. It outlines the indication or sign of faith (Faith) is a faithful believer, so that his tendency, personal desire and freedom of choice, are all devoted to satisfy the Pleasure of Allah, the Almighty. This can only be done through following His rules and regulations and avoiding His prohibitions. This Hadith makes it clear that it is a must, that in order to be true Muslims, we must have complete and perfect Faith in our Prophet Muhammad (peace and blessings be upon him). Our deeds will never be complete, and hence accepted, unless we have complete Faith in him and a sincere desire to follow in the footsteps of his honored Sunnah. It is a well known fact that all sinful deeds result from preferring one's own desire to the love of Allah, the Almighty. Among the clear-cut signs of having complete Faith is that one should love, hate, give (out of his resources) and hold back only for the Sake of Almighty Allah. Also, among the requirements of having complete Faith is that one should work and do his best to gain victory for the Prophet's Sunnah and defend the Islamic Shari'ah.

Ash-Shu'bi said, "A dispute took place between a man from among the hypocrites and a man from among the Jews, and so the Jew said, 'Let us seek judgement from Muhammad,' for he knew that he (peace and blessings be upon him) did not accept bribes. But the hypocrite said, 'Let us seek judgement from the Jews,' for he knew that they accepted bribes. And so both of them agreed to take their case to a fortune-teller in Juhannah and seek his judgement, then Allah (Glorified be He) revealed: {Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tagha'ib (false judges) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them far astray}. (Surah An-Nisa': 60)"

'Abd-Shu'bi' was 'Amir ibn Sharabid Al-Kufi. In this narration he shows that a hypocrite dislikes the judgement of Allah and His Messenger much more than the Jews and Christians. He also shows greater enmity to the faithful believers than the Jews and Christians. This is real and has been witnessed on many occasions. Whoever studies history, will surely come to know this, however, Allah, the Almighty warned His Messenger (peace and blessings be upon him) against obeying them or even approaching them and He (Glorified be He) urged him to fight against them in His Glorious Qur'an saying {O Prophet Muhammad (peace and blessings be upon him)! Strike hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worse indeed is that damnation} (Surah At-Tahrim: 9)

The following is the story of 'Umar ibn Al-Khattab (may Allah be pleased with him) and the hypocrite whom he killed, who sought the judgment of Ka'b ibn Al-Ashraf, the Jew. The story is a valid proof that it is permissible to kill the one who shows himself to be a disbeliever or hypocrite. In addition, Ka'b ibn Al-Ashraf showed great and immense enmity towards Allah's Messenger (peace and blessings be upon him) and thus, his blood was allowed to be shed. Imam Muslim narrated in his *Sahih*: It was narrated on the authority of Jabir (may Allah be pleased with him) that the Messenger of Allah (peace and blessings be upon him) said: "Who will kill Ka'b ibn Al-Ashraf? He has maligned Allah, the Exalted, and His Messenger." Muhammad ibn Marwanah

mid: 'Messenger of Allah! Do you wish that I should kill him?' He (peace and blessings be upon him) said: 'Yes.' He (Muhammad Ibn Maslamah) said: 'Permit me to talk to him in the way I deem fit.' He said: 'Talk (as you like).' So, Muhammad Ibn Maslamah came to Ka'b and talked to him, and he referred to the old friendship between them and said: 'This man (& c. Prophet Muhammad) has made up his mind to collect charity (from us) and this has put us to great hardship.' When he heard this, Ka'b said: 'By Allah! You will be put to more trouble by him.' Muhammad Ibn Maslamah said: 'No doubt, now we have become his followers and we do not like to forsake him until we see what turn his affairs will take. I want that you should give me a loan.' He said: 'What will you mortgage?' He said: 'What do you want?' He said: 'Pledge me your women.' He said: 'You are the most handsome of the Arabs, should we pledge our women to you?' He said: 'Pledge me your children.' He said: 'The son of one of us may abuse us saying that he was pledged for two Wazirs of dates, but we can pledge you four weapons.' He said: 'All right.' Then Muhammad Ibn Maslamah prostrated that he would come to him with Harith, Abu 'Abu Jibr and 'Abbad Ibn Bishr. So they came and called upon him at night. He came down to them. Sufyan says that all the narrators except 'Amr have stated that his wife said: 'I hear a voice, which sounds like the voice of murder.' He said: 'It is only Muhammad Ibn Maslamah and his foster-brother, Abu Na'lah. When a gentleman is called at night even if it is to be pierced with a spear, he should respond to the call.' Muhammad said to his companion: 'As he comes down, I will extend my hands towards his head and when I hold him fast, you should do your job.' So when he came down and he was holding his cloak under his arm, they said to him: 'We sense from you a very fine smell.' He said: 'Yes, I have with me a mistress, who is the most scented of the women of Arabia.' He said: 'Allow me to smell (the scent on your head).' He said: 'Yes, you may smell.' So he caught it and smelt. Then he said: 'Allow me to do so (once again).' He then held his head fast and said to his companion: 'Do your job.' And they killed him." (Narrated by Muslim)

Also, the story of 'Umar Ibn Al-Khattab shows that it is permissible to kill the hypocrite, who makes his hypocrisy apparent and open, as mentioned in an Authentic Hadith. However, the Prophet (peace and blessings be upon him) refrained from killing the hypocrites

in order not to frighten others from embracing Islam by knowing that Muhammad is killing some of his companions. The Hadith reads: Jaber bin 'Abdullah (may Allah be pleased with them both) reported: "We were along with Allah's Messenger (peace and blessings be upon him) on an expedition when a person from amongst the emigrants struck the back of a person from the Ansar. The Ansari said: 'O Ansar!' And the Muhajir said: 'O Emigrants!' Thereupon, Allah's Messenger (peace and blessings be upon him) said: 'What are these proclamations of the Days of Ignorance?' They said, 'Allah's Messenger, a person from the emigrants struck the back of an Ansari, whereupon he said: 'It is something disgusting.' 'Abdullah bin Ubayy heard it and said: 'They have indeed done it. By Allah, when we would return to Al Madinah, the respectable amongst them (the Ansary would turn away the most the emigrants).' Thereupon 'Umar (may Allah be pleased with him) said: 'Permit me that I should strike the neck of this hypocrite.' But he (the Prophet (peace and blessings be upon him)) said, 'Leave him, so that the people may not say that Muhammad kills his companions.'" (Narrated in Sahih Muslim) Allah, the Almighty knows best.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 40

### Denying any of the Names and Attributes of Allah

Allah (Glorified be He), says: {*Thus have We sent you (O Muhammad (peace and blessings be upon him)) to a community before whom other communities have passed away, in order that you might relate unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allah) Say: "He is my Lord! La Ilaha illa Hawa (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."*} (Ar-Ra' d: 30)

It is reported in Sahih Al-Bukhari that 'Ali (may Allah be pleased with him) said: "Speak to the people in a way they will understand. Would you like that Allah (Glorified be He) and His Messenger (peace and blessings be upon him) be denied?"

'Abdul-Barzaq reported, on the authority of Ma'mar, on the authority of Ibn Tawus, on the authority of his father, on the authority of Ibn 'Abbas (may Allah be pleased with him) that he saw a man springing to his feet in disapproval when he heard a Hadith from the Prophet (peace and blessings be upon him) about the Divine Attributes. Then he (Ibn 'Abbas (may Allah be pleased with him)) said: "What kind of fear is it that these people have? They find in the completely clear verses which admit of no ambiguity that, which they fear but they are brought to ruin by those verses which are not entirely clear."

When Quraysh heard Allah's Messenger mention Ar-Rahman, they rejected it, at which Allah (Glorified be He) revealed: {*And they reject the Most Gracious (Ar-Rahman).*} (Ar-Ra' d: 30)

### FURTHER ISSUES:

1. If one rejects any of the confirmed Names or Attributes of Allah he is regarded as disbeliever.
2. Interpretation of the verse of Surah Ar-Ra' d

3. It is not permissible to talk to people in a manner which they cannot understand, particularly in religious matters
4. This is prohibited lest it leads to denying what Allah or His Messenger says

Ibn 'Abbas told the one who denied something of this that this denial has ruined him.

\* \* \* \* \*

Allah, (Glorified by He) says {*Thus have We sent you (O Muhammad (peace and blessings be upon him)) to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allah) Say: "He is my Lord! La ilaha illa Huwa (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."*} (Surah Ar-Ra'd: 30)

The reason behind the revelation of this verse, was that the disbelievers of Qurish denied Allah's Name 'Ar-Rahman' (i.e. the Most Gracious) due to stubbornness. However, Allah, the Almighty says in His Glorious Qur'an, {*Say (O Muhammad (peace and blessings be upon him)): 'Invoke Allah or invoke the Most Gracious (Allah, Ar-Rahman), by whatever name you invoke Him (it is the same), for to Him belong the Best Names'*} (Al-Hadid: 110) 'Ar-Rahman' is a Name and Attribute or Quality of Allah at the same time. This Name denotes that Mercy is one of Allah's Attributes and that it is a Quality of Perfection as well. So, when the polytheists deny one of the Names of Allah, thus they deny the meaning of that name. Ishaq Ibn Sa'wan and his followers, falsely claimed that Allah's Names do not denote His Attributes. These were followed by groups of the Mu'tazilah and the Ash'arîyah and others. Thereupon, many Sunnah scholars declared them all disbelievers.

Those people denied what Allah described Himself with and how He was described by His Messenger (peace and blessings be upon him), concerning the qualities and attributes of perfection. They based their claim on a false basis, which they brought from within their malicious

hearts. They said: "These attributes are nothing but attributes of bodies so, to confirm them to Allah, one confirms that Allah has a body." This is the false basis of their claim, as they could not understand the nature of Allah's Names and Attributes and only likened them to those of created beings. Thus firstly, they likened Allah's Attributes to those of His created beings, and secondly, they denied His Attributes and Qualities. In doing so, they rejected all that which is stated in the Glorious Qur'an, and the Prophetic Sunnah, which was also believed by the early pious Muslims of this Ummah. These pious Muslims believed in all that Allah has confirmed for Himself and that which was confirmed for Him by His Messenger (peace and blessings be upon him) without any likening or denying.

Many books were written to refute the claims of the Jahimiyah (followers of Jahm Ibn Safwan), Mu'tazilah (followers of Wasil Ibn 'Ata') and Al-Ash'irah (followers of Al Ash'ari) and others among the scholars, who wrote these books were Imam Ahmad Ibn Hanbal, his son 'Abdullah in his book 'As-Sawaah'; 'Abul 'Aziz Al-Kattani in his refutation of Bishr Al-Marsi; 'The Book of Sunnah' written by 'Abdullah Al-Murwazi; another book by 'Uthman Ibn Sa'ad in refutation of Bishr Al-Marsi; 'The Book of Tawhid' by Imam Muhammad Ibn Khuzaimah Ash-Shafi'; 'The Book of Sunnah' by Abu Bakr Al-Khattab; another book by Abu 'Uthman As-Suhri Ash-Shafi'; another book by Al-Ansari; another by Abu 'Amr Ibn 'Abd Al-Barr Al-Nanani, and many others from among the followers of the four great Jurists, the people of Hadith such as Aba Muhammed 'Abdullah Ibn Ahmad Ibn Qudamah, Sheikh Al-Islam Ibn Taymiyah and so many others (may Allah bless them all and shower mercy on them).

It is reported in Sahih Al-Bukhari that 'Ali (may Allah be pleased with him) said: "Speak to the people in a way they will understand. Would you like that Allah (Glorified be He) and His Messenger (peace and blessings be upon him) be denied?"

'Ali is the Leader of the Faithful, Abul Hasan, 'Ali Ibn Abu Talib, one the rightly-guided Caliphs. The reason behind this, is that during the Caliphate of 'Ali Ibn Abu Talib (may Allah be pleased with him) the people were very interested in narrating the Prophetic Hadith and

there were countless narrators and story-tellers. They used to narrate Hadith to the people and sometimes things that were unfamiliar. Thereupon, 'Ali Ibn Abu Tahl (may Allah be pleased with him) commanded the people of knowledge to guide the common people by speaking to them in a manner suited to their intellect in order that they might understand, and not to engage in speech, which is above their level of comprehension. This would include lengthy and involved explanations of Allah's Names and Attributes, for that might lead to misunderstanding, causing them to deny something from Allah's Book or the Sunnah of His Prophet (peace and blessings be upon him), causing them to be destroyed without even knowing the reason why. Thus, it is not permissible to talk to people in a manner that they can not understand, particularly in religious matters.

Also, the Leader of the Faithful, Mu'awiyah Ibn Abu Sufyan used to forbid the narrators or story-tellers from relating unfamiliar stories, in order to preserve the people's faith and to block all routes that may lead to innovations and deviation from the right path.

'Abdil-Razzaq reported, on the authority of Ma'mar, on the authority of Ibn Taimiyyah, on the authority of his Father, on the authority of Ibn 'Abbas (may Allah be pleased with him) that he saw a man springing to his feet in disapproval, when he heard a Hadith from the Prophet (peace and blessings be upon him) about the Divine Attributes. Then he (Ibn 'Abbas (may Allah be pleased with him)) said: "What kind of fear is it that these people have? They find in the completely clear verses, which admit no ambiguity that which they fear, but they are brought to ruin by those verses which are not entirely clear."

The saying, "'Abdil-Razzaq reported,' refers to Ibn Hanbal As-San'ani, the Transmitter. He was the most notable transmitter of Prophetic Hadith in Yemen. He wrote many books, and narrated countless Hadiths on the authority of Ma'mar Ibn Rashed.

Ma'mar is Abu 'Urwah Ibn Al-Jarir 'Amr Rashed Al-Azdi Al-Harrani Al-Yamani. He was one of the most notable Companions of Muhammad Ibn Shihab Az-Zuhri.

The saying: 'On the authority of the Tower,' refers to 'Abdullah

Ibn Tawus Al-Yamani: He was very knowledgeable in Arabic and died in 132 A.H.

The saying 'On the authority of his father,' he was Tawus Ibn Kaisan Al-Janshi, the most knowledgeable Imam. Ibn Al-Jawni said "His name was Dhu'l-Kwan."

Moreover, he was one of the most knowledgeable men in the interpretation of the Glorious Qur'an. He said in one of his books, 'Tahdhib Al-Kunya'. On the authority of Al-Wahid Al-Muwarriq, on the authority of Az-Zuhri, who said: "I entered the court of 'Abdul Malik Ibn Marwan, who asked: 'Where do you come from, oh, Zuhri?' I replied, 'From Makkah.' He asked, 'Who rules and governs it?' I replied, 'Ata' Ibn Abu Rabah.' He asked, 'Is he an Arab or from among the freed-slaves?' I replied, 'He is from the freed-slaves.' He asked, 'How could he rule over them?' I replied, 'With good faith and knowledge.' He commented, 'The men of good faith and knowledge should prevail (and rule over the rest of the people)!' He asked, 'Who rules the people of Yemen?' I replied, 'Tawus Ibn Kaisan.' He asked, 'Is he an Arab or from among the freed-slaves?' I replied, 'From the freed-slaves.' He asked, 'How could he rule over them?' I replied, 'He rules over them with which 'Ata' ruled over his people.' He said, 'It is his due.' He asked, 'Who rules over the people of Egypt?' I replied, 'Yazid ibn Hâiyah.' He asked, 'Is he an Arab or from among the freed-slaves?' I replied, 'He is from among the freed-slaves.' He asked, 'Who rules over the people of Ash-Sham?' I replied, 'Mâlik.' He asked, 'Is he an Arab or from among the freed-slaves?' I replied, 'From among the freed-slaves; he is a Nabuo slave, who was set free by a woman from the tribe of Hudhayl.' He asked, 'Who rules over the Arab Peninsula?' I replied, 'Mu'min ibn Mîhrân.' He asked, 'Is he an Arab or from among the freed-slaves?' I replied, 'He is from among the freed-slaves.' He asked, 'Who rules over the people of Khurasan?' I replied, 'Ad-Dâhibîk ibn Muzâhîm.' He asked, 'Is he an Arab or from among the freed-slaves?' I replied, 'He is from among the freed-slaves.' He asked, 'Who rules over the people of Basrah?' I replied, 'Al-Hasan Al-Basri.' He asked, 'Is he an Arab or from among the freed-slaves?' I replied, 'He is from among the freed-slaves.' He said, 'Woe unto you! Who rules over the people of Kufa?' I replied, 'Ibrahim An-Nâshî'i.' He asked, 'Is he an Arab or from among the freed-slaves?' I replied, 'He is

from among the freed-slaves.' He said, 'Wee unto you, Zuhri! You have relieved me. By Allah! The freed-slaves will prevail also in this country till their names will be mentioned with praise on the pulpits of mosques, while the Arabs will be their subjects.' I said, 'O Leader of the Faithful! It is merely a religion: whosoever preserves and maintains it, he will prevail; and whosoever loses it, he will be ruined.'"

The words: '*What kind of fear is it that these people have?*' 'Abdullah ibn 'Abbas (may Allah be pleased with him) informs us in this narration that he saw a man rise to his feet in anger and disbelief when he heard a Hadith of the Prophet (peace and blessings be upon him) concerning Allah's Divine Attributes and that he (Ibn 'Abbas (may Allah be pleased with him)) rejected that man's action, asking what do such people fear and why is it that they fear the clear, unambiguous Qur'anic verses, yet fear not and reject those, which are not entirely clear to them due to their limited knowledge. These people resemble those regarding whom Allah, the Almighty says, {*Then do you believe in a part of the Scripture and reject the rest?*} (Surah Al-Baqarah: 25) So, to gain perfect faith, one should believe in all that is mentioned in Allah's Book with complete certainty. Allah, the Almighty says, {*It is He Who has sent down to you (Muhammad (peace and blessings be upon him)) the Book (this Qur'an). In it are verses that are entirely clear, they are the foundations of the Book and those are the verses of Al-Ahkam (commandments), Al-Far'i'd (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers); and others not entirely clear. So as for those in whose hearts there is deviation (from the truth) they follow that, which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear verses) are from our Lord." And none receive admonition except men of understanding.*} (Al 'Imran: 7) Thus, Ibn 'Abbas (may Allah be pleased with him) mentioned those people, who left what they had to believe in, of the things that they could not understand of Allah's Book, which is true and has no doubt or suspicion. Moreover, some of the devout people might understand from these verses, meanings other than what was originally meant and intended.

The early, pious, Muslim scholars, discussed verses, which were not entirely clear and 'Abd Ibn Hanud narrated on the authority of Qatadah pertaining to the verse that reads, {So as for those in whose hearts there is deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear verses) are from our Lord." And none receive admonition except men of understanding} (Al 'Ibrahim - 7) as saying: "They sought its interpretation, but they were mistaken and thus came to nothing but Al-Fitnah (polytheism and trials), and they sought that which was not entirely clear thereof and thus they were ruined and destroyed.

Also, 'Abd Ibn Hanud, Ibn Janr, Ibn Abu Hatim narrated on the authority of Ibn 'Abbas (may Allah be pleased with him) regarding the verse, {Verses that are entirely clear}, saying: Among these entirely clear verses are the following. Allah, the Almighty says, (Say (O Muhammad (peace and blessings be upon him)): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Farwakh (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic Law). This He has commanded you that you may understand. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfill the Covenant of Allah. This He commands you, that you may remember. "And verily, this (i.e. Allah's Commandments mentioned in the above two Verses) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqun (the pious).") (Surah Al-An'âm: 151-153) and, (And your Lord has decreed that you worship none but Him. And that

you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." Your Lord knows best what is in your inner selves. If you are righteous, then, verily, He is Ever Most Forgiveing to those who turn unto Him again and again in obedience, and in repentance. And give to the kinsman his due and to the Miskeen (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.<sup>12</sup> Verily, the spendthrifts are brothers of the Shayatin (devils), and the Shaitan (Devil - Satan) is ever ungrateful to his Lord. And if you (O Muhammad (peace and blessings be upon him)) turn away from them (handed, poor, wayfarer whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word (i.e. Allah will give me and I shall give you). And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin. And come not near to the unlawful sexual intercourse. Verily, It is a Fakishah (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allah forgives him). And do not kill anyone whose killing Allah has forbidden, except for a just cause. And whoever is killed wrongfully (Murzimah: intentionally with hostility and oppression and not by mistake), We have given his heir the authority to demand Qisas, Law of Equality in punishment - or to forgive, or to take Dihyah (blood-money). But let him not exceed limits in the matter of taking life (i.e. he should not kill except the killer). Verily, he is helped (by the Islamic Law). And come not near

<sup>12</sup> You have to follow a middle course in your spending - neither being a miser nor a spendthrift, and not to be like those who spend in the disobedience of Allah and His Messenger (peace and blessings be upon him)

*to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant will be questioned about. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end. And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge.<sup>121</sup> Verily! The hearing, and the sight, and the heart, of each of those ones will be questioned (by Allah). And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height. All the bad aspects of these (the above mentioned things) are hateful to your Lord. This is (part) of Al-Hikmah (wisdom good manners and high character) which your Lord has revealed to you (O Muhammad (peace and blessings be upon him)). And set not up with Allah any other than (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allah's Mercy)]. (Surah Al-Isra': 23-29)*

When Qurash heard Allah's Messenger mention 'Ar-Rahman' (the Most Gracious), they rejected it, at which Allah (Glorified be He) revealed: [And they reject the Most Gracious (Ar-Rahman)]. (Surah Al-Ra'd: 30)

Ibn Jarir narrated on the authority of Qatada, his saying, {And they reject the Most Gracious (Ar-Rahman)}. (Surah Al-Ra'd: 30) during the Reconciliation of Al-Hudaybiyah, the Prophet (peace and blessings be upon him) called 'Ali Ibn Abu Talib (may Allah be pleased with him) and ordered him to write, "This is what Muhammad, the Messenger of Allah has reconciled with Suhaib Ibn 'Ammar." Suhaib objected, 'If I witnessed that you are Allah's Messenger, I would not fight you. Write your own name and your father's.' The Prophet (peace and blessings be upon him) then ordered 'Ali to write, "In the Name of Allah, the Most Gracious (Ar-Rahman), the Most Merciful." Suhaib said, 'I do not know this (i.e. Ar-Rahman). Write instead, "In Your Name, O Allah."<sup>122</sup>

Also, Mujahid was quoted to have said concerning Allah's saying:

<sup>121</sup> E.g. one's saying, "I have seen" while in fact he has not seen, or "I have heard," while he has not heard.

*(Thus have We sent you (O Muhammad (peace and blessings be upon him)) to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allah) Say: "He is my Lord" La ilha illa Huwa (none has the right to be worshipped but He); In Him is my trust, and to Him will be my return with recompence.")* (Ar-Ra'd: 30) This verse was revealed on the occasion of the Reconciliation of Al-Hudaybiyah when the polytheists of Quraysh rejected to acknowledge Allah's Name 'Ar-Rahman'.

It was also narrated on the authority of 'Abdullah Ibn 'Abbas (may Allah be pleased with him), his saying: "The Messenger of Allah (peace and blessings be upon him) used to invoke Him during the Sajd (prostration) saying: 'O You! Ar-Rahman (Most Gracious), O You! Ar-Rahim (Most Merciful)' The polytheists said: 'Muhammad claims to be invoking one Rabi (god) while he surely invokes two gods.' Thereupon, Allah, the Almighty (Glorified be He) revealed the verses that read, *Say (O Muhammad (peace and blessings be upon him)): "Invoke Allah or invoke the Most Gracious (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salat (prayer) neither aloud nor in a low voice, but follow a way between. And say: "All the praises and thanks are to Allah, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is ever to have a Wall (helper, protector or supporter). And magnify Him with all magnificence. (Allahu Akbar (Allah is the Most Great).")* (Surah Al-Iran: 110-111)

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 41

### Denying Allah's Grace

Allah, the Almighty says in His Glorious Qur'an, *{They recognize the Grace of Allah, yet they deny it and most of them are disbelievers}.* (An-Nahl: 83)

Mujahid said, "He (the one referred to in the above verse) is the man who says "They (Allah's Grace) are mine, an inheritance from my fathers and forefathers."

'Aun Ibn 'Abdullah said, "They say: 'If it were not for so-and-so, such and-such an event would not have occurred.'"

Ibn Qutaybah said, "They say: 'This is due to the intercession of our gods.'"

Abu Al-'Abbas said after the Hadith of Zaid ibn Khalid in which Allah, the Almighty says, "Some of My slaves this morning are true believers in Me and others are disbelievers..." Abu Al-'Abbas said, "Such commandments occur frequently in the Glorious Qur'an and Saneah Allah Almighty condemns those who attribute His Blessings to others whom they associate with Him. Some of the early pious Muslims have said that it is like the saying of some: "The wind was favorable," or, "the sailor was skillful," etc. and the statements of many of the people are like this."

#### FURTHER ISSUES:

1. Explanation of recognizing the grace and the meaning of its denial.
2. Knowing that the statements of many of the people are like this
3. Calling this 'denial of Allah's Grace.'

A single heart may keep the two opposites of something.



Allah, the Almighty says in His Glorious Qur'an, *{They recognize the Grace of Allah, yet they deny it and most of them are disbelievers}*. (Surah An-Nahl: 83)

The Imams said, "The people of exegesis differed regarding the meaning of 'Grace' here." Sufyan narrated on the authority of As-Sadīq ibn Ḥasan saying, "It is Muhammad (peace and blessings be upon him)." Others said, "They know that all the existent graces and favors, are created by Allah but they deny it and falsely claim to have inherited them from their forefathers."

Ibn Jarir also narrated from Mujahid ibn Sufyan saying, "They recognize the Grace of Allah, yet they deny it," this grace stands for all houses, cattle, iron shields, clothes and all sorts of favors, which are recognized by the tribe of Quraysh, yet they deny it by saying, "This was owned by our forefathers, who left it for us."

Others said: "This means that the disbelievers, when asked, 'Who give you sustenance?' They say, 'It is Allah.' Then, they deny it through saying, 'We were given this by Allah through the intercession of our idols or gods.'

The like was narrated from Ibn Qunaybah, who was Abu Muhammad 'Abdullah ibn Muslim ibn Qutaybah Ad-Dainuri, judge of Egypt, who was a scholar of Arabic grammar and linguistics. He worked in Baghdad and learnt the Prophetic Hadith at the hands of Is-haq ibn Rahwayh and his class of scholars. He died in 276 A.H.

Others said: "Ahi was Ibn 'Abdullah ibn 'Utbah ibn Mas'ud Al-Hudaih; Abu 'Abdullah Al-Kufi. He was an ascetic. Imam Ahmad and Ibn Mu'in declared him as being trustworthy. Imam Al-Bukhari said: "He died at the age of 120." He said, "They recognize the Grace of Allah, yet they deny it," i.e. a man says, "Were it not for so-and-so, such-and-such an event would not have occurred, and were it not for so-and-so, I would not have done such-and such." However, Ibn Jarir chose the first explanation, while others preferred the opinion that the verse covers all that which is said by the scholars regarding its meaning. The latter is the most appropriate one, and Allah, the Almighty knows best.

The words: 'Mujahid said.' He is the sheik of *Taqbir* (exegesis or interpretation of the Glorious Qur'an). His full name was Mujahid Ibn Jabr Al-Makki the freed slave of the Barn Makhzum. Al-Fadl Ibn Marwan said: "I heard Mujahid saying, 'I recited the Glorious Qur'an before Ibu 'Abbas many times, making him pause at each verse and asking; 'What is the reason behind its revelation? How was it revealed? What does it mean?''" He died in 102 A.H. at the age of 83. May Allah, the Almighty shower mercy on his soul.

The saying: 'Abu Al-'Abbar said.' He is the sheik of Islam, Ahmad Ibn 'Abd Al-Halim Ibn 'Abd As-Salam Ibn Taymiyah, the honorable Imam, may Allah, the Almighty shower mercy on his soul. He said: "Such commandments occur frequently in the Glorious Qur'an and Sunnah. Allah, the Almighty condemns those who attribute His Blessings to others whom they associate with Him. Some of the early pious Muslims have said that it is like the saying of some, 'The wind was favorable,' or, 'The sailor won skillful,' etc. and the statements of many of the people are like this."

The words of Ibn Taymiyah indicate that the ruling of this verse regarding those, who attribute Allah's Grace and Favors to others is a general ruling. Also, they indicate that a single heart may keep the two opposites of something.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 42

Allah's Words,

*(Then do not set up rivals unto Allah (in worship) while you know  
(that He Alone has the right to be worshipped))*

Allah, the Almighty says, *(O mankind! Worship your Lord (Allah). Who created you and those who were before you so that you may become Al-Muttaqun (the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained). Who has made the earth a resting place for you, and the sky as a canopy and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped))*<sup>115</sup> (Al-Baqarah 21-22)

Ibn 'Abbas (may Allah be pleased with him) said, concerning this verse: "Al-Arded means Shirk (polytheism) which is less恭敬ous than a black ant crawling on a black stone in the darkness of the night, such as the saying: 'By Allah and by your life, oh so-and-so' or 'By your life,' or 'If it had not been for this little dog, the burglars would have come to us,' or 'Had it not been for the duck in the house, the burglars would have come.' Or like a man's saying to his companion: 'By Allah's and your will...' or 'At Allah (Glorified be He) and your will,' or the saying of a man: 'Had it not been for Allah (Glorified be He) and so-and-so...' - do not mention anyone with Allah (Glorified be He), because all of this is Shirk (polytheism)." (Narrated by Ibn Abu Hatim)

<sup>115</sup> Narrated Abdurrahman (May Allah be pleased with him): I asked the Prophet (peace and blessings be upon him), "What is the greatest sin in comparison with Allah?" He said, "That you set up a rival unto Allah though He Alone created you." I said, "That is indeed a great sin." Then I asked, "What is next?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor." (Sahih Al-Bukhari)

On the authority of 'Umar ibn Al-Khattab (may Allah be pleased with him), it is reported that the Messenger of Allah (peace and blessings be upon him) said: "Whoever oaths by other than Allah (Glorified be He) has committed an act of *Kufr* (disbelief) or *Shirk* (polytheism)." (Narrated by At-Tirmidhi, who graded it as *Hasan* and by Al-Hakim, who graded it as *Sahih* (Authentic)).

Ibn Mas'ud said: "That I should swear by Allah upon a lie is more preferable to me than that I should swear by another upon the truth."

It is reported on the authority of Hudhaifah (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said: "Do not say: 'At Allah (Glorified be He) wills and so-and-so wills,' but (instead) say: 'At Allah (Glorified be He) wills and then as so-and-so wills.'" (Narrated by Abu Dawud with an authentic Chain of Transmission)

It is reported on the authority of Ibrahim An Nakh'i that he hated for any one to say: 'I seek refuge in Allah (Glorified be He) and in you,' but he considered it permissible to say: 'I seek refuge in Allah (Glorified be He) and then in you.' Then, he added: 'A person should say: "If not for Allah (Glorified be He), then so-and-so..." and he should not say: "If not for Allah (Glorified be He) and so and-so..."'

#### FURTHER ISSUES:

1. Explanation of the verse of *Surah Al-Baqarah*.
2. The precise understanding of the Prophet's Companions.
3. Swearing by other than Allah (Glorified be He) is an act of major *Shirk* (polytheism).
4. Swearing by other than Allah is a greater sin than swearing by Allah upon a lie.

Difference between 'and' and 'then' in meaning and connotation.

\* \* \* \* \*

Setting up rivals with Allah, means to direct some acts of worship

to other than Him (Glorified be He) as done by the idol worshippers, who think the idols can benefit and harm them and also act as intercessors for them. Allah, the Almighty says in His Glorious Qur'an, *{O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Matinqun (the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained). Who has made the earth a resting place for you, and the sky as a canopy and sent down water (rain) from the sky and brought forth therewith fruit as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped)}* (Surah Al-Baqarah: 21-22) Al-'Imad ibn Katheer said in his explanation of the Glorious Qur'an that Abu Al-'Alayh said: "Do not set up rivals unto Allah," means not to set up partners with Allah (Glorified be He)." The same was said by 'Abd-Rabb' ibn Amr, Qatadah, As-Sudayr, Abu Malik and Ima'm ibn Abi Khald.

Ibn 'Abbas said: *{Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped)}*, means not to set up with Allah partners, which cannot bring you benefit or harm, while you know that He is your only Lord, Who provides sustenance for you, and you know that there is no doubt about what the Messenger (peace and blessings be upon him) has brought to you from Him (Glorified be He).

Qatadah and Mujahid said: "*{Then do not set up rivals unto Allah}*," refers to men that are obeyed by you, in disobedience to Allah, the Almighty. \* Mujahid also said, "*{Then do not set up rivals unto Allah (in worship) while you know}*," means that you know that He Alone has the right to be worshipped, as shown in the Torah and the Gospel.

Concerning this verse, Ibn 'Abbas (may Allah be pleased with him) said, "Al-Anadu means Skink (gryphreum), which is less conspicuous than a black ant crawling on a black stone in the darkness of the night, such as the saying: 'By Allah and by your life, oh so-and-so!' or: 'By your life,' or: 'If it had not been for this little dog, the burglars would have come to us,' or 'Had it not been for the duck in the

*house, the burglars would have come.' Or like a man's saying to his companion: 'By Allah's and your will...' or 'As Allah (Glorified be He) and you will,' or the saying of a man: 'Had it not been for Allah (Glorified be He) and so-and-so...,' - do not mention anyone with Allah (Glorified be He), because all of this is *Shirk* (polytheism).'" (Narrated by Ibn Abu Hatim)*

This narration proves that Ibn 'Abbas (may Allah be pleased with him) held the view that hidden *Shirk* (polytheism) includes swearing by other than Allah (Glorified be He). It also includes attributing benefit to the deeds of one of Allah's creatures, as well as the subtraction of benefit to the deeds of another alongside Allah (Glorified be He).

On the authority of 'Umar Ibn Al-Khattab (may Allah be pleased with him), it is reported that the Messenger of Allah (peace and blessings be upon him) said, "Whoever swears by other than Allah (Glorified be He) has committed an act of *Kufr* (disbelief) or *Shirk* (polytheism)." (Narrated by Al-Tirmidhi, who graded it as Hasan and by Al-Hakim, who graded it as *Sahih* (Authentic))

The words 'has committed an act of *Kufr* (disbelief) or *Shirk* (polytheism),' means that there may be some doubt on the part of the narrator or it may be that 'or' here means 'and' and thus the meaning becomes, that he has committed an act of *Kufr* and *Shirk*.

Ibn Mas'ud said: "That I should swear by Allah upon a lie is more preferable to me than that I should swear by another upon the truth."

Here, Ibn Mas'ud informs us that every lie upon which Allah's Name is invoked and every truthful statement upon which the name of another is invoked is a sin, but that the sin of swearing by Allah (Glorified be He) upon a lie, is higher than the sin of swearing by another upon the truth, because to swear by Allah (Glorified be He) upon a lie is a major sin, while to swear by another is an act of *Shirk*.<sup>12</sup> It is well known that swearing by Allah upon a lie is one of the major sins, but *Shirk* (polytheism) even greater than all the major sins. Allah,

<sup>12</sup> Excerpted with slight modifications, from *Risâlât Al-Tâbaâhî*, Explained by Saadat Sharif.

the Almighty says in His Glorious Qur'an, *(Who is more unjust than one who invents a lie against Allah or rejects His Ayat (proof, evidence, verses, lessons, signs, and revelations)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our Messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allah," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.* (Surah Al-An'af: 37) He (Glorified be He) also says, *(And the mosques are for Allah (Alone); so invoke not anyone along with Allah<sup>17</sup>)*. (Surah Al-Jinn: 18) and, *(Say (O Muhammad (peace and blessings be upon him)): I invoke only my Lord (Allah Alone), and I associate none as partners along with Him.) Say: "It is not in my power to cause you harm, or to bring you to the Right Path."*<sup>18</sup> (Surah Al-Nam: 20-21) Polytheists turn the whole issue upside down and disobey all that which the Prophet (peace and blessings be upon him) ordered his Ummah to do and dealt with him in a manner that is prohibited and rejected in Islam. He warned us all against all this, but some were misguided and were led astray and thus deviated from the right path of Islam.

He (peace and blessings be upon him) said, *"Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave of Allah." So, call me the Slave of Allah and His Messenger* " (Narrated by Malik and others) In addition, Allah, the Almighty says in His Glorious Qur'an, *(Say (O Muhammad (peace and blessings be upon him)): "I don't tell you that with me are the treasures of Allah, nor (that) I know the Unseen; nor do I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?"*<sup>19</sup> (Surah Al-'Asr: 50)

<sup>17</sup> Narrated 'Abdullah (May Allah be pleased with him): The Prophet (peace and blessings be upon him) and one slave and I and another. The Prophet (peace and blessings be upon him) said, "Whichever day while still involving anything other than Allah as a rival to Allah will enter Hell (Fire). And I said, "Whatever day without involving anything as a rival to Allah, will enter Paradise." (Sahih Al-Bukhari)

It is reported on the authority of Hudhaufah (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said: "Do not say: 'As Allah (Glorified be He) wills and so-and-so wills,' but (instead) say: 'As Allah (Glorified be He) wills and then as so-and-so wills.'" (Narrated by Abu Dawud with an authentic Chain of Transmission)

This proves the prohibition of equating the will of man, with the will of Allah (Glorified be He) by saying: 'As Allah wills and so-and-so wills,' because using the word 'and' suggests parity between the Will of Allah (Glorified be He) and the will of man, which amounts to Shirk (polytheism) in terms of worship. Allah, the Almighty says about the state of people who do this, on the Day of Resurrection, {*By Allah, we were truly in a manifest error, when we held you (false gods) as equals (in worship) with the Lord of the 'Alamin (mankind, jinn and all that exists)}*}. (Surah Al-Ishra' ayat 97-98)

It is reported on the authority of Ibrahim An-Nakhi'i that he hated for any one to say, "I seek refuge in Allah (Glorified be He) and in you," but he considered it permissible to say: 'I seek refuge in Allah (Glorified be He) and then in you.' Then, he added: 'A person should say, "If not for Allah (Glorified be He), then so-and-so..." and he should not say: "If not for Allah (Glorified be He) and so-and-so..."'

This is true regarding the living man, who can do and observe things. However, the dead people can not sense those who invoke them and also cannot bring them any benefit or harm, so nothing of this is permissible to be said in their regard. Thus, it is forbidden to connect seeking refuge in Allah (Glorified be He) with seeking refuge in one of His creatures. Allah, the Almighty knows best.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 43

### Being not Satisfied with an Oath Sworn

#### in Allah's Name

It is reported on the authority of Ibn 'Umar (may Allah be pleased with them both) that the Messenger of Allah (peace and blessings be upon him) said: "Do not swear by your fathers; Whoever swears by Allah, let him speak the truth and the one for whom the oath is taken in the Name of Allah should be satisfied with it; and whoever is not satisfied with it, is not (one of the slaves) of Allah the Almighty." (Narrated by Ibn Majah with a Good Chain of Transmission)

#### FURTHER ISSUES:

1. The prohibition of swearing by one's forefathers.
2. The obligation to accept the word of one who swears by Allah Almighty.

Interdiction for one who does not accept the word of one who swears by Allah the Almighty.

\* \* \* \* \*

It is reported on the authority of Ibn 'Umar (may Allah be pleased with them both) that the Messenger of Allah (peace and blessings be upon him) said: "Do not swear by your fathers; Whoever swears by Allah, let him speak the truth and the one for whom the oath is taken in the Name of Allah should be satisfied with it; and whoever is not satisfied with it, is not (one of the slaves) of Allah the Almighty." (Narrated by Ibn Majah with a good Chain of Transmission)

The saying: "Do not swear by your fathers," generally speaking, makes it forbidden to swear by other than Allah, the Almighty.

The words 'Whoever *creers* by Allah, let him speak the truth,' this is clearly shown in Allah's Book. He says, {*O you who believe! Be afraid of Allah, and be with those who are true (in words and deeds!)*} (Surah At Taubah, 119) and, {*Verify, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord Allah), the men and the women who give Sadaqat (i.e. Zakat, and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadhan, and the optional Nawafil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues Allah has prepared for them forgiveness and a great reward (i.e. Paradise)}*} (Surah Al-Hujurat, 35) and, {*Obedience (to Allah) and good works were better for them. And when the master (preparation for Jihad) is resolved on, then if they had been true to Allah, it would have been better for them.*} (Muhammad, 21) and, {*It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayer); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love*

<sup>16</sup> Narrated Abu Hurairah (May Allah be pleased with him). The Prophet (peace and blessings be upon him) said, "The signs of a hypocrite are three: (a) Whenever he speaks, he tells a lie; (b) Whenever he promises, he always breaks it (his promise); (c) If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it)" (Sahih Al-Bukhari).

Narrated 'Abdullah bin 'Aamir (May Allah be pleased with him)! The Prophet (peace and blessings be upon him) said, "Whoever has the following four characteristics will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy within and won't be given it up. (a) Whenever he is criticized, he denys; (b) Whenever he speaks, he tells a lie; (c) Whenever he makes a covenant, he proves treacherous; (d) Whenever he guarantees, he behaves in a very imprudent, evil and misleading manner" (Sahih Al-Bukhari).

*for it, to the kindfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salah (Iqamat-as-Salah), and gives the Zakat, and, who fulfill their covenant when they make it, and, who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (the pious);* (Surah Al-Baqarah, 177)

The saying: 'And the one for whom the oath is taken in the Name of Allah should be satisfied with it, and whoever is not satisfied with it, is not (one of the slaves) of Allah Almighty.' This is an order from Prophet Muhammad (peace and blessings be upon him) to the one to whom an oath in Allah's Name is made, to believe his Muslim brother, unless it is proved that he has not spoken the truth, for it is incumbent upon the Muslim to think well of his brother and whoever does not do so, Allah, the Almighty has nothing to do with him. So, it is obligatory to accept the word of one, who swears by Allah, the Almighty, unless it is proven that he has told a lie or falsehood.

The Hadith teaches the Muslim to be modest and to show affinity and love towards all other Muslims. This is one reason or factor, that gathers the hearts on Allah's obedience and worship. Also, this Hadith can come under the title, 'Good Manners,' which is the best thing a Muslim can observe and reap its fruits on the Day of Judgement.

So, one should contemplate over what may bring him on good terms with Allah; observing His Rights and the rights of His slaves; pleasing all Muslims; and abstaining from arrogance and pride in dealing with them all.

## Chapter 44

The saying:

*"As Allah Wills and You Will"*

It is reported on the authority of Qatibah (may Allah be pleased with him) that a Jewish man came to the Prophet (peace and blessings be upon him) as said: 'Verify, you (Muslims) commit Shirk (polytheism), for you say: 'As Allah (Glorified be He) Wills and as you will,' and you say: 'By the Ka'bah!' And as the Prophet (peace and blessings be upon him) ordered whoever wanted to swear, to say: 'By the Rabb of the Ka'bah!' and to say: 'As Allah (Glorified be He) Wills, then as you will'" (Narrated by An-Nasa'i, who deemed it as Authentic)

He also narrated from Ibn 'Abbas (may Allah be pleased with him) that a man came to Allah's Messenger (peace and blessings be upon him) and he said: 'As Allah (Glory b to His) and you will,' at which, the Prophet (peace and blessings be upon him) said: 'Would you set me up as a partner beside Allah (Glorified be He)?' Say: 'As Allah (Glorified be He), Alone Wills.'"

On the authority of At-Tufail, the half brother of 'A'ishah (may Allah be pleased with them both), is reported that he said: "I saw in a dream that I came upon a number of Jews and I said to them: 'You are indeed a good people were it not that you claim that 'Your peace and blessings be upon him' is the son of Allah (Glorified be He).' They replied: 'You too are good, were it not that you say: 'As Allah (Glorified be He) Wills and as Muhammad wills.' Then, I came upon a number of Christians and I said to them: 'You are indeed a good people were it not that you claim that the Messiah ('Ibn peace and blessings be upon him) is the son of Allah (Glorified be He).' They replied: 'You are also good, were it not that you say: 'As Allah (Glorified be He) Wills and as Muhammad wills.' When I awoke, I told someone about this, then I went to the Prophet (peace and blessings be upon him) and repeated it to him. He asked me: 'Have you told anyone about that?' I

and: 'Yes.' Then he went to the pulpit and, after praising Allah (Glorified be He), he said: 'As Tufail had a dream which he has already communicated to some of you. You used to say something which I was prevented from forbidding to you until now. Henceforth, do not say: 'As Allah (Glorified be He) Wills and as Muhammad wills,' but say: 'What Allah (Glorified be He), Alone Wills.' " (Narrated by Ibn Majah)

#### FURTHER ISSUES:

1. The Jews know what Minor Shirk (polytheism) is.
2. This is not some sort of Major Shirk (polytheism).
3. The good dream or vision might have been one of the aspects of Divine Inspiration.

A dream might form the basis for a legal judgment during the lifetime of Prophet Muhammad (peace and blessings be upon him).

\* \* \* \* \*

It is reported on the authority of Quailah (may Allah be pleased with him) that a Jewish man came to the Prophet (peace and blessings be upon him) and said: 'Verify, you (Muslims) commit Shirk (polytheism), for you say: 'As Allah (Glorified be He) Wills and as you will,' and you say: 'By the Ka'bah!' And so the Prophet (peace and blessings be upon him) ordered whosoever wanted to swear, to say: 'By the Rabb of the Ka'bah' and to say: 'As Allah (Glorified be He) Wills, then as you will.' " (Narrated by An-Nasa'i, who deemed it authentic)

The saying: 'It is reported on the authority of Quailah,' But Saifi Al-Ansaariyah was a female companion of Prophet Muhammad (peace and blessings be upon him), who migrated from Makkah to Madinah. She narrated a Hadith in the Sunan of An-Nasa'i, which is the one mentioned here. It was narrated on her authority by 'Abdullah Ibn Yasar Al-Ja'fi.

This Hadith proves the obligation to accept the truth, regardless of its source. It also proves that swearing by the Ka'bah, though it is Allah's House; the pilgrimage to which is obligatory and a duty upon every capable Muslim. This shows that swearing by other than Allah

(Glorified be He) is *Shirk* (polytheism), no matter how elevated the status of the object upon which the oath is taken. However, one can see nowadays many deviations from this original ruling, as some people swear by the *Ka'bah* and ask it to fulfill what cannot be fulfilled but by Allah, the Almighty (Glorified be He). It is well known that the *Ka'bah* cannot bring any benefit, or cause any harm to anyone. It is only that Allah legalized circumambulating around it and performing some acts of worship at it and He made it a *Ghayr* for the whole *Ummah*; thereupon, it is lawful to circumambulate around the *Ka'bah*, but it is not permitted to swear by it or to supplicate to it. So, one has to differentiate between what is lawful and what is prohibited even if many ignorant people do not comprehend the same differences.

The saying: 'Verily, you (Muslims) commit *Shirk* (polytheism), for you say: "As Allah (Glorified be He) Wills and as you will," as a slave does not have an independent will, for his will is subordinate to the Will of Allah (Glorified be He), and he cannot do anything unless Allah has already willed it. Allah, the Almighty says in His Glorious Quran, {To whosoever among you, who wills to walk straight. And you cannot will unless (it be) that Allah wills - the Lord of the 'Alamin (unseen, jinn and all that exists)}. (Surah Al-Takwir: 28-29) and His Saying: {Verily, this (Verse of the Quran) is an admonition, so whosoever wills, let him take a Path to his Lord (Allah). But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise}. (Surah Al-Insaan: 29-30) These verses and Prophetic Hadiths refute the false claims of the Qadariyah and Mu'tazilah, who deny the Divine Decree and confirm that man has a will that is independent from Allah's Will. We will deal with these people later on and will show that they are the magi of this *Ummah*.

The Sunnis and the majority of Muslims, adhere to the Glorious Quran and the authentic Prophetic *Sunnah* of Prophet Muhammad (peace and blessings be upon him). They believe that man's will is subordinate to that of Allah, the Almighty in everything. All and everything is bound to Allah's Will. Allah, the Almighty loves that which agrees with His Legislation, and He detests that which contradicts His Legislation. Allah, the Almighty says, {If you disbelieve, then verily, Allah is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers),

*He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men's) breasts.* (Az-Zumar: 7) This proves that swearing by the Ka'bah is a kind of Shirk (polytheism) as the Prophet (peace and blessings be upon him) did not reject the statement of the Jew who said "Verily, you commit Shirk (polytheism)."

He also narrated from Ibn 'Abbas (may Allah be pleased with him) that a man came to Allah's Messenger (peace and blessings be upon him) and said: 'As Allah (Glorified be He) and you will,' at which, the Prophet (peace and blessings be upon him) said: 'Would you set me up as a partner beside Allah (Glorified be He)?' Say: 'As Allah (Glorified be He), Alone Will.'"

This proves that saying so, is a kind of Shirk (polytheism), for it is to link Allah's Will with the will of others by using 'and,' which indicates equality.

The saying: 'Would you set me up as a partner beside Allah (Glorified be He)?' This shows that whoever elevates the slave to Allah's Rank, even in matters of minor Shirk (polytheism), he thus makes him a partner beside Allah, whether he meant it or not.

On the authority of Al-Tufail, the half brother of 'A'ishah (may Allah be pleased with them both), it is reported that he said: "I saw in a dream that I came upon a number of Jews and I said to them: 'You are indeed a good people were it not that you claim that 'Umar (peace and blessings be upon him) is the son of Allah (Glorified be He).' They replied: 'You too are good, were it not that you say: 'As Allah (Glorified be He) Will and as Muhammad will.' Then, I came upon a number of Christians and I said to them: 'You are indeed a good people, were it not that you claim that the Messiah ('Isa (peace and blessings be upon him)) is the son of Allah (Glorified be He).' They replied: 'You are also good, were it not that you say: 'As Allah (Glorified be He) Will and as Muhammad will.' When I awoke, I told someone about this, then I went to the Prophet (peace and blessings be upon him) and repeated it to him. He asked me: 'Have you told anyone about this?' I said: 'Yes.' Then he went to the pulpit and, after praising

Allah (Glorified be He), he said: 'Al-Tufail had a dream of which he has already communicated to some of you. You used to say something, which I was prevented from forbidding to you until now. Henceforth, do not say: 'As Allah (Glorified be He) Wills and as Muhammad wills,' but say: 'What Allah (Glorified be He), Alone Wills.''' (Narrated by Ibn Majah)

The saying: '*On the authority of Al-Tufail*' He was Al-Tufail Ibn 'Abdullah ibn Sakhurah, the half brother of 'A'ishah (may Allah be pleased with her). He was one of the Companions of Prophet Muhammad (peace and blessings be upon him) and he has a single Hadith in the Sunan of Ibn Majah, which is cited here in this chapter.

This dream or vision was truthful, and accepted by Prophet Muhammad (peace and blessings be upon him); he worked upon its indications. Thus, he (peace and blessings be upon him) forbade the Muslims to say: 'As Allah Wills and as Muhammad wills,' and he (peace and blessings be upon him) ordered them to say: 'What Allah (Glorified be He), Alone Wills.'

In this Hadith and the former one, the Prophet (peace and blessings be upon him) ordered the Muslims to say: 'What Allah (Glorified be He), Alone Wills.' No doubt, he (peace and blessings be upon him) forbade the Muslims from doing so, in order that their Tawheed might be pure and so that there might not be even the slightest blemish upon the Muslims' religion. Thus, he (peace and blessings be upon him) wanted to protect the purity of Tawheed, which is deserved only by Allah, the Almighty (Glorified be He).

The saying: '*You used to say something, which I was prevented from forbidding to you until now,*' some narrations state that what prevented him from forbidding this, was only modesty.<sup>102</sup>

This Hadith stresses the meaning of the other Hadith of Prophet Muhammad (peace and blessings be upon him), which reads, 'A good

<sup>102</sup> This does not seem to be correct, for it is not proper for a Prophet to be prevented by his modesty to tell the people about something that concerns their religion. Instead, I think that nothing was revealed to him concerning this issue before the occasion, is the reason behind this

*vision is one of forty six parts of Prophethood.*<sup>1</sup> And, if it was a dream seen during sleep, it is some sort of Divine Inspiration, which suits to be a basis for religious judgments and rulings. Allah, the Almighty knows best!

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 45

### Whoever Curses Time Wrongly Allah The Almighty

Allah (Glorified be He) says: *(And they say: "There is nothing but our life in this world: We die and we live and nothing destroys us except time." And they have no knowledge of it, they only conjecture.)* (Surah Al-Jathiyah 24)

It is reported on the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said: *"Allah (Glorified be He), Most Blessed, Most High, says: The son of Adam wrongs Me. He curses time, though I am more. In My Hands are all things and I cause the night to follow the day."*

In another narration, He (Glorified be He) says: *"Do not curse time, for verily, time is Allah (Glorified be He)"*

#### FURTHER ISSUES:

1. It is forbidden to curse time.
2. Contemplating over the saying, *"Verily, Time is Allah."*

One may be cursing Allah while he does not intend to do so.

\* \* \* \* \*

Allah (Glorified be He) says: *(And they say: "There is nothing but our life in this world: We die and we live and nothing destroys us except time." And they have no knowledge of it, they only conjecture.)* (Surah Al-Jathiyah 24)

Ibn Kathir said in his interpretation of the Glorious Quran: "Allah, the Almighty informs us in this Qur'anic verse about the disbelieving Dahriyah from among the Arabs and others, who do not believe in the Hereafter. *(And they say: 'There is nothing but our life*

in this world: We die and we live and nothing destroys us except time}. They believe that there is nothing but this present life; some people live, and others pass away; there is neither return, nor resurrection. This view is maintained by the Arab polytheists, who deny the Resurrection and it is also denied by the philosophers, who deny the same things. Some of these philosophers also deny the fact that there is a Maker of this whole existence, namely Allah (Glorified be He). They believe that every thirty-six thousand years, everything starts from the very beginning and so on. They claim that this has happened countless times and thus they reject all facts and authentic reports on the part of any trustworthy being. This is another reason behind their saying: "And nothing destroys us except time," but, Allah (Glorified be He) says, *(And they have no knowledge of it, they only conjecture)* i.e. they guess and falsely imagine.

This Hadith is narrated by Al-Bukhari, Muslim, Abu Dawud and An-Nasa'i; on the authority of Sufyan Ibn 'Uyaynah from Az-Zuhri, from Sa'id Ibn Al-Musayib from Abu Hurairah (may Allah be pleased with him) as saying: "Allah's Messenger (peace and blessings be upon him) said: 'Allah the Most Blessed, the Most High, says: 'The son of Adam wrongs Me. He curses time, though I am time. In My Hands are all things and I cause the night to follow the day.'" In another narration are the words, "Do not curse time because I am time."

This Hadith is agreed-upon and was compiled by Al-Bukhari and Muslim on the authority of Ma'amer from Abu Hurairah (may Allah be pleased with him) this means that the Arabs used to curse time, in times of affliction and catastrophes, because they used to ascribe to time, all that which afflicts them of calamities and harm. They used to say they were destroyed by time; and that they were annihilated by time. So, when they ascribe to time that which afflicts them of calamities, they curse the time, who is Allah, the Almighty (Glorified be He). Thus, Muslims were forbidden to curse time, for Allah, the Almighty is time and the Owner of time.

Also, Ibn Jarir cited this Hadith in a very unfamiliar context saying: "The people of Jahiliyah (i.e. pre-Islamic period) used to say: 'Nothing destroys us except the night and day; only these destroy us and cause us to die and breathe life into us.' Thereupon, Allah, the Almighty says in

His Glorious Qur'an, {And they say: "There is nothing but our life in this world: We die and we live and nothing destroys us except time." And they have no knowledge of it, they only conjecture} And they curse time. Thereupon, Allah, the Almighty says, 'The son of Adam wrongs Me. He curses time, though I am time: In My Hands are all things and I cause the night to follow the day.'"

A similar Hadith was transmitted by Ibn Abu Hatim on the authority of Ahmad Ibn Mansur from Suray An-Nu'man, from Ibn 'Uyyaynah. It has also been narrated on the authority of Yunus from Ibn Wahb, from Az-Zahr, from Abu Salmah, from Abu Hurairah as saying: "I heard Allah's Messenger (peace and blessings be upon him) say: "Allah, the Almighty says, 'The son of Adam curses time though I am time; in My Hand is the night and day.'" (Narrated by Al-Bukhari and An-Nasa'i from the Hadith of Yunus Ibn Yazid)

Muhammad Ibn Is'haq narrated after Al-'Ala' Ibn 'Abdur Rahman after his father after Abu Hurairah (may Allah be pleased with him) as saying: I heard Allah's Messenger (peace and blessings be upon him) saying: "Allah, the Almighty says, 'I asked My slave to tend Me, but he refused; My slave curses Me though I am time.'"

Ibn Hazm and some of the Zahiriyyah were mistaken in their counting "Time" as one of the Most Beautiful Names of Allah basing their judgment on this Hadith. However, what is meant in the Hadith is that Allah Almighty disposes the affairs of the night and day.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 46

### To Be Called Judge of Judges and the Like

It is reported on the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said: "Verily, the lowest name to Allah is that of a man who calls himself 'King of Kings,' for there is no king except Allah (Glorified be He)." (Narrated by Al-Bukhari, Muslim, At-Tirmidhi and Abu Dawud)

Sufyan added: "Like the title Shahinshah."

In another narration, it was said: "The man who angers Allah most on the Day of Resurrection and the vilest..."

#### FURTHER ISSUES:

1. The forbiddance of naming oneself King of kings.
2. The forbiddance of naming oneself with the like as said by Sufyan.
3. Caring for the great intimidation for doing that.

Caring for the fact that this is done this way for the protection of pure and absolute *Tawheed* of Allah the Almighty

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It is reported on the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said: "Verily, the lowest name to Allah is that of a man, who calls himself 'King of kings,' for there is no king except Allah (Glorified be He)." (Narrated by Al-Bukhari, Muslim, At-Tirmidhi and Abu Dawud)

This title is deserved only by Allah, Who owns every single thing; there is no king greater or mightier than He. He is the Possessor of the kingdom, the Lord full of Majesty and Honor. Each kingdom given to anyone of the kings of this world, is just a loan that will soon go back

to its original owner, namely Allah, the Almighty. He sometimes takes the king from his kingdom, and sometimes takes the kingdom from him. He says in His Glorious Qur'an, (Say (O Muhammad (peace and blessings be upon him)) "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things). (Surah Al 'Imran: 26) As for the Lord of the Worlds, His Kingdom is eternal without end. He owns justice; He elevates some people and lowers others. He keeps a record of the deeds of His slaves with His Knowledge and Might, and the records of His recording angels. Thereupon, He rewards and punishes all His slaves: good with good, and evil with evil. The following supplications are reported in a Prophetic Hadith which read: "O Allah! All Praise is Your due; all Kingdom is Your due, all good is in Your Hand; so You all things return, I ask You of all good, and I seek Your refuge against all evil."

The words 'Sufyan asked,' refers to Sufyan ibn 'Uyaynah; 'Like the nabi Shakirah,' and, 'The man who angers Allah most on the Day of Resurrection and the worst...' all these indicate a warning to those, who take such names and titles for themselves or attribute them to others, without perhaps, fully understanding the meaning or being aware of the great sin, which they commit in so doing. Also, they indicate the obligation of abstaining from using reprehensible expressions.

Abu Dawud narrated: "Mu'awiyah (may Allah be pleased with him) went out and passed by Ibn Az-Zubair and Ibn 'Anas. Upon that, Ibn 'Anas stood to his feet, while Az-Zubair did not stand up. Mu'awiyah said to Ibn 'Anas: 'Sit down! I heard Allah's Messenger (peace and blessings be upon him) say: 'Whosoever likes men to stand for him, will surely take his place in the (Hell) Fire.''" (It was narrated by At-Tirmidhi as well)

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 47

### Honouring the Names of Allah and Changing One's Name for that Very Reason

*It is reported on the authority of Abu Shurah (may Allah be pleased with him) that he used to be known as 'Abdul Hakam, and the Prophet (peace and blessings be upon him) said to him: "Allah is Al-Hakam and His Judgement will prevail." Abu Shurah (may Allah be pleased with him) replied: "When my people dispute in any matter, they come to me for adjudication, and when I judge between them, both parties are pleased with my judgement." The Prophet (peace and blessings be upon him) said: "How excellent is this! Do you have any children?" He said: "Yes, Sharrah, Muslim and 'Abdullah." Then the Prophet (peace and blessings be upon him) asked: "Who is the eldest?" He answered: "Sharrah." Then the Prophet (peace and blessings be upon him) said: "Then (from now on,) you will be known as Abu Sharrah." (Narrated by Abu Dawud and others)*

#### FURTHER ISSUES:

1. Honouring Allah's Names and Attributes
2. Changing one's name if there is any similarity with the Names of Allah (Glorified be He).
3. The lawfulness of naming oneself after one's eldest child.

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*It is reported on the authority of Abu Shurah (may Allah be pleased with him) that he used to be known as 'Abdul Hakam, and the Prophet (peace and blessings be upon him) said to him: "Allah is Al-Hakam and His Judgement will prevail." Abu Shurah (may Allah be pleased with him) replied: "When my people dispute in any matter, they come to me for adjudication, and when I judge between them, both parties are pleased with my judgement." The Prophet (peace and blessings be upon*

husband said, "How excellent is she! Do you have any children?" He said: "Yes, Sharah, Muslim and 'Abdullah." Then the Prophet (peace and blessings be upon him) asked, "Who is the eldest?" He answered: "Sharah." Then the Prophet (peace and blessings be upon him) said: "From now on, you will be known as Abu Sharah." (Narrated by Abu Dawud and others)

He is Abu Sharah Al-Khuza'i. His full name is Khawalid Ibn 'Amr. He embraced Islam on the Day of the *Fitr* (Conquest) of Makka. He transmitted twenty Prophetic Hadiths. Two of his narrations were agreed upon by Al-Bukhari and Muslim, and Al-Bukhari transmitted a third one with singularity. His narrations were transmitted by Abu Sa'id Al-Maqbari, Nafi' bin Jubair and many others. Ibn Sa'd said: "Abu Sharah died in Al-Madina in 68 A.H." Others said that Abu Sharah's name was Hanif bin Yazid Al-Kindi; and yet again some others said he was Al-Harith Ad Dababi.

The saying: '*Allah is Al-Hakam and His Judgement will prevail.*' means that Allah's ruling and judgment, are prevalent in this present life and in the Hereafter. He judges among His creatures in this present life through Divine Inspiration revealed to His Messengers and Prophets. There is no case without a judgment given by Allah, the Almighty through His revelation to the Messengers and Prophets in the Divine Scriptures and their wisdom. In fact, Allah, the Almighty has provided the knowledge of most of this to countless scholars from among this Ummah, so this Ummah alone will never agree on falsehood. The scholars may dispute and differ among themselves concerning a certain issue, but in the end, one of them at least must arrive at the truth. Here, we should draw the reader's attention to the fact that it is only Allah, Who bestows understanding on some of His worshippers.

The words, '*and His Judgement will prevail.*' pertains to the same verse, which reads: (And in whatever you differ, the decision thereof is with Allah (He is the ruling Judge). (And say O Muhammad (peace and blessings be upon him) to these polytheists:) Such is Allah, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentence]. (Ash-Shura: 10) and He (Glorified be He) says: {O you who believe! Obey Allah and obey the Messenger

(Muhammad (peace and blessings be upon him)), and those of you (Muslims), who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (peace and blessings be upon him), if you believe in Allah and in the Last Day. That is better and more suitable for final determination]. (Surah An-Nisa' 59) Referring the dispute to Allah, means referring it to His Book (the Glorious Qur'an); and referring to His Messenger means to come to him in person while he is still alive, and to look for the judgment within his honorable Sunnah after his death.

It is reported on the authority of Mu'adh Ibn Jabal (may Allah be pleased with him): "Some companions of Mu'adh Ibn Jabal said: 'When the Messenger of Allah (peace and blessings be upon him) intended to send Mu'adh Ibn Jabal to Yemen, he asked: 'How will you judge when the occasion of deciding a case arises?' He replied: 'I shall judge in accordance with Allah's Book.' He (peace and blessings be upon him) asked: '(What will you do) if you do not find any guidance in Allah's Book?' He replied: 'I shall act in accordance with the Sunnah of the Messenger of Allah (peace and blessings be upon him)' He (peace and blessings be upon him) asked: '(What will you do) if you do not find any guidance in the Sunnah of the Messenger of Allah (peace and blessings be upon him) and in Allah's Book?' He replied: 'I shall do my best to form an opinion and I shall spare no effort.' The Messenger of Allah (peace and blessings be upon him) then patted him on the breast and said: 'Praise be to Allah, Who has helped the messenger of the Messenger of Allah to find something, which pleases the Messenger of Allah.'" (Narrated by Abu Daoud) Mu'adh was one of the most knowledgeable Companions of Prophet Muhammad (peace and blessings be upon him) in matters of the lawful and the prohibited, and the rulings of the Glorious Qur'an and the honorable Prophetic Sunnah. This was the cause behind permitting him - by Prophet Muhammad (peace and blessings be upon him) - to form a legal opinion in matters for which he cannot find a ruling in Allah's Book or the Sunnah of His Prophet (peace and blessings be upon him).

However, on the Day of Judgment, it is only Allah, Who judges among the people. In fact, nothing of the deeds of His creatures will escape His Knowledge. He (Glorified be He) says: {Surely! Allah

wrongs not even of the weight of an atom (or a small ant),<sup>11</sup> but if

<sup>11</sup> Narrated Abu Sa' id Al Khadr: he said, "O Allah's Messenger! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet (peace and blessings be upon him) then said, "Somebody will then answer, 'Let every nation follow what they used to worship.' So the worshippers of the cross will go with their cross, and the idolaters (will go) with their idols, and the worshippers of every god (false deities) (will go) with their god, till there remain those who used to worship Allah, both the obedient ones and the mischievous ones, and some of the people of the Scripture. Then Hell will be presented to them as if it were a paradise. Then it will be said to the Jews, 'What did you used to worship?' They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are here, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (because). When there remain only those who used to worship Allah (Alone), both the obedient ones and the mischievous ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We parted with them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming, 'Let every nation follow what they used to worship,' and now we are waiting for our Lord.' Then the Straight will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak to Him then but the Prophets, and then it will be said to them, 'Do you know my sign by which you can recognize Me?' They will say, 'The Shar,' and so Allah will then uncover His Shar whereupon every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell." We, the companions of the Prophet (peace and blessings be upon him) said, "O Allah's Messenger! Where is the bridge?" He said, "It is a slippery (bridge) on which there are thorns and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Nagd and is called Al-Sa'da. Some of the believers will cross the bridge as quickly as the twinkling of an eye, some others as quick as lightning, a strong wind, fast horses or the arrows. So some will be safe without any harm, some will be safe after receiving some scratches, and some will fall

*there is any good (done). He doubles it, and gives from Him a great reward} (Surah An-Nisa' 40) It is noteworthy here to mention that bringing the creatures into account on the Day of Judgment will be done in terms of good and bad deeds. As, good deeds will be taken from the aggressor and given to the wronged one with just appropriateness, that's in case the aggressor has a good deed, but if he does not have any good deeds, some of the bad deeds of the wronged, will be taken from him and cast over the aggressor in return for his aggression. None of them will ever be wronged or unjustly dealt with.*

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*draw into Hell (fire). The last person will cross by being dragged from the bridge} " The Prophet (peace and blessings be upon him) said, "For (Mankind) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with the Almighty for their (Muslims) brothers on that Day, when they are themselves safe. They will say, 'O Allah! (Save our brothers for they) used to pray with us, fast with us and also do good deeds with us.' Allah will say, 'Go and take out of Hell anyone in whose heart you find faith equal to the weight of one (gold) Dinar'. Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allah will say (to them), 'Go and take out of Hell anyone in whose heart you find faith equal to the weight of one half Dinar'. They will take out whenever they will recognize and return, and then Allah will say, 'Go and take out of Hell anyone in whose heart you find faith equal to the weight of an atom (or a smallest ant), and so they will take out all those whom they will recognize." Abu Sa'id said, If you do not believe me then read the Holy Verse -- (Surely! Allah wrongs not even of the weight of an atom (or a smallest ant) but if there is any good (done) He doubles it.) (Surah An-Nisa' 40) The Prophet (peace and blessings be upon him) added, "Then the prophets and Angels and the believers will intercede, and (last of all) the Almighty (Allah) will say, 'Now remains My intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the water of life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how a grain builds a rock or builds a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out of the River of Life like pearls, and they will have (golden) turbans, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has adraised them into Paradise without them having done any good deeds and without rendering forth any good (for themselves)." Then it will be said to them, 'For you is what you have seen and its equivalent as well'" (Narrated by Al-Bukhari).*

The saying: 'When my people dispute in any matter, they come to me for adjudication; and when I judge between them, both parties are pleased with my judgement.' The Prophet (peace and blessings be upon him) said: 'How excellent is this!' This means - Allah, the Almighty knows best - that when the people knew that Abu Shurah was fair and just in his judgments, they agreed to accept his judgments and rulings. This is called civil arbitration, which is based on agreement and satisfaction and not on binding or obligatory

The saying: 'Do you have any children?' He replied: 'Yes, Shurah, Musilim and 'Abdullah.' Then the Prophet (peace and blessings be upon him) asked: 'Who is the eldest?' He answered: 'Shurah.' Then the Prophet (peace and blessings be upon him) said: 'Then (from now on,) you will be known as Abu Shurah.' This indicates the legality of naming oneself after one's eldest child.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 48

### Whoever Made Fun of Anything in Which Allah, the Qur'an or His Messenger (peace and blessings be upon him) Are Mentioned

Allah, the Almighty says: *(And if you question them, they declare emphatically: "We were only talking idly and joking." Say: "Was it at Allah, His Ayat (verses) and His Messenger you were mocking?" Make no excuses! You have rejected faith after you had accepted it, if We pardon some of you, We will punish others amongst you because they were sinners).* (Al-Tauhid: 65-66)

It is reported on the authority of Ibn 'Umar (may Allah be pleased with him), Muhammad ibn Ka'b, Zaid ibn Aslam and Qata'dah that in the course of the Battle of Tabuk, a man came up and declared: "We have seen none greater, none so truthful and none so cowardly as these (Qur'anic reciters of ours i.e. Allah's Messenger (peace and blessings be upon him) and the Companions)." 'Auf ibn Malik replied: "In fact you are the liar and a hypocrite; I shall inform the Messenger of Allah (peace and blessings be upon him) (about what you have said)." And so 'Auf went to Allah's Messenger (peace and blessings be upon him) in order to inform him of what had occurred, but he found that Revelation had already preceded him. Then that man came to the Messenger of Allah (peace and blessings be upon him) when he was just starting out on a journey on his camel. The man pleaded: "We were only joking and insulting in travelers' talk to pass the time." Ibn 'Umar (may Allah be pleased with him) said: "It is as if I see him before me now, clinging to the saddle-belt of the Allah's Messenger's camel and the rough stones were battering his legs as he ran and he was saying: 'We were only talking idly and joking.' But the Messenger of Allah (peace and blessings be upon him) replied: [Was it at Allah, His Ayat (verses) and His Messenger you were mocking? Make no excuses! You have rejected faith after you had accepted it]. He (peace and blessings be upon him) did not look towards him, nor did he say anything further."

## FURTHER ISSUES:

1. Making fun of Islam and Muslims is an act of disbelief.
2. The difference between tale bearing and advice for the Sake of Allah and that of His Messenger (*peace and blessings be upon him*)
3. The difference between pardon and showing coarseness towards the enemies of Allah (Glorified be He)
4. Some excuses are not to be accepted because of their absurdness and vanity

\* \* \* \*

Allah, the Almighty says, *{And if you question them, they declare emphatically: "We were only talking idly and joking." Say: "Was it at Allah, His Ayat (verses) and His Messenger you were mocking?" Make no excuses! You have rejected faith after you had accepted it, if We pardon some of you, We will punish others amongst you because they were sinners}.* (Surah Al-Tawbah 65-66)

Ibn Kathir said in his interpretation of the Glorious Qur'an: "Abu Ma'shar Al-Madaani narrated on the authority of Muhammad ibn Ka'b Al-Qurzi and others as saying: 'A man from among the hypocrites said: "We have seen none greedier, none so untrustful and none so cowardly as these (Qur'aanic) reciters of ours i.e. Allah's Messenger (peace and blessings be upon him) and the Companions.' The Prophet (peace and blessings be upon him) was informed of this when he was just starting out on a journey on his camel. The man (that hypocrite) said: 'We were only joking and indulging in travelers' talk to pass the time.' The Prophet (peace and blessings be upon him) replied: *{And if you question them, they declare emphatically: "We were only talking idly and joking." Say: "Was it at Allah, His Ayat (verses) and His Messenger you were mocking?" Make no excuses! You have rejected faith after you had accepted it, if We pardon some of you, We will punish others amongst you because they were sinners}.* (Surah At-Tawbah, 65-66) The rough zones were battering the man's legs as he ran and he was saying, "We were only talking idly and joking." But the Messenger of Allah (peace and blessings be upon him) did not look towards him, nor did he say anything further."

Also, this Hadith was narrated by 'Abdullah ibn Wahb who said, "I was informed by Hisham ibn Sa'ad on the authority of Zaid ibn Aslam after 'Abdullah ibn 'Umar (may Allah be pleased with him) as saying: 'In the course of the Battle of Tabuk, a man came up and declared: 'We have been none greedier, none so untruthful and none so cowardly as these (Qur'anic) reciters of ours (i.e. Allah's Messenger (peace and blessings be upon him) and the Companions).' 'Auf ibn Malik replied: '(In fact) you are the liar and a hypocrite; I shall inform the Messenger of Allah (peace and blessings be upon him) (about what you have said).'" And so 'Auf went to Allah's Messenger (peace and blessings be upon him) in order to inform him of what had occurred, but he found that Revelation had already preceded him. Then that man came to the Messenger of Allah (peace and blessings be upon him) when he was just starting out on a journey on his camel. The man pleaded, "We were only joking and indulging in travelers' talk to pass the time." ibn 'Umar (may Allah be pleased with him) said, "It is as if I see him before me now, clinging to the saddle-bell of the Allah's messenger's camel and the rough stones were battering his legs as he ran and he was saying: 'We were only talking idly and joking.' But the Messenger of Allah (peace and blessings be upon him) replied: '(Was it at Allah, His Ayat (verses) and His Messenger you were mocking? Make no excuses! You have rejected faith after you had accepted it.) He (peace and blessings be upon him) did not look towards him, nor did he say anything further." Also, Al-Lauth narrated this Hadith on the authority of Hisham ibn Sa'ad with similar wording.

The saying, *{Make no excuses! You have rejected faith after you had accepted it}*, i.e. by pronouncing this statement in a manner to ridicule and mock at Allah's Messenger (peace and blessings be upon him) and his honorable companions (*If We pardon some of you*, i.e. Mukhlis ibn Hayyan; *We will punish others amongst you*), We will not pardon all of you; some of you must suffer from Our Torment; (*Because they were sinners*), for pronouncing this malignant and malicious statement.

Ibn Taymiyah said, "Allah (Glorified be He) ordered His Messenger (peace and blessings be upon him) to inform them saying, *{You have rejected faith after you had accepted it}*; though they said, "We pronounced the word of disbelief without having faith in it, we were

only joking and indulging in travelers' talk to pass the time.' He (Glorified be He) showed, that mocking at Allah's Signs is disbelief and if they had faith in their hearts, that faith would prevent them from saying so. In the same vein, the Glorious Qur'an shows that faith in the heart necessitates working and acting upon one's faith. Allah, the Almighty says, {They (hypocrites) say: "We have believed in Allah and in the Messenger (Muhammad (peace and blessings be upon him)), and we obey," then a party of them turn away thereafter, such are not believers. And when they are called to Allah (i.e. His Words, the Qur'an) and His Messenger (Muhammad (peace and blessings be upon him)), to judge between them, lo! A party of them refuse (to come) and turn away. But if the truth is on their side, they come to him willingly with submission. Is there a disease in their hearts? Or do they doubt or fear lest Allah and His Messenger (Muhammad (peace and blessings be upon him)) should wrong them in judgement. Nay, it is they themselves who are the Zalimun (polytheists, hypocrites and wrong-doers). The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger (Muhammad (peace and blessings be upon him)), to judge between them, is that they say: 'We hear and we obey.' And such are the successful (who will live forever in Paradise). And whosoever obeys Allah and His Messenger (peace and blessings be upon him), fears Allah and keeps his duty (to Him), such are the successful} (Surah An-Nur: 47-52) As, He (Glorified be He) denied those, who disobeyed the Messenger (peace and blessings be upon him) in belief and showed that the faithful believers are the ones, who listen to the Messenger (peace and blessings be upon him) and render full submission and obedience to his judgment. This proves that obedience is from among the necessities of faith and belief.

It is noteworthy here, that one can be rendered a disbeliever due to a word or act he observes. The most dangerous among these acts, is the will of the heart (when they desire disbelief and hypocrisy). Ibn Abu Mulaikah said: "I was a contemporary of many of the Prophet's Companions, all of them were fearful of (the danger of) hypocrisy on himself." We seek Allah's refuge against hypocrisy and disbelief in this present world and we seek His Pardon in this life and in the Hereafter.

## Chapter 49

Allah, the Almighty says, *(And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely, there will be for me the best (wealth) with Him. Then, We verily, will show to the disbelievers what they have done, and We shall make them taste a severe torment). (Fussilat, 50)*

Mujahid said: "This is due to my deeds and it is my right."

Ibn 'Abbas said: "This is due to my merit."

Allah, the Almighty says, *(He said: This has been given to me only because of the knowledge I possess). (Al-Qasas, 78)* Qatadah said, "I know how to gain benefits and all useful things."

Others said: "Allah only gave me this for He knew that I deserve it and I am really qualified thereto." This goes in conformity with the saying of Mujahid that reads: "This is due to the honor and dignity I possess."

Narrated Abu Hurairah (May Allah be pleased with him): That he heard Allah's Messenger (Peace and blessings be upon Him) saying: "Allah willed to test three Israelites who were a leper, a blind man and a bald-headed man. So, He sent them an angel who came to the leper and said: 'What thing do you like most?' He replied: 'Good color and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good color and beautiful skin. The angel asked him: 'What kind of property do you like best?' He replied: 'Camels (or cows).' (The narrator is in doubt, for either the leper or the bald-headed man demanded camels and the other demanded cows.) So he (i.e. the leper) was given a pregnant she-camel, and the angel said to him: 'May Allah bless you in it.' The angel then went to the bald-headed man and said: 'What thing do you like most?'

*He said: 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him): 'What kind of property do you like best?' He replied: 'Cows.' The angel gave him a pregnant cow and said: 'May Allah bless you in it.' The angel went to the blind man and asked: 'What thing do you like best?' He said: 'I like that Allah may restore my eye-sight to me so that I may see the people.' The angel touched his eyes and Allah gave him back his eyesight. The angel asked him: 'What kind of property do you like best?' He replied: 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said: 'I am a poor man, who has lost all means of livelihood while on a journey. So now will satisfy my need except Allah and then you. In the Name of Him Who has given you such nice color and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination.' The man replied: 'I have many obligations (so I cannot give you).' The angel said: 'I think I know you, were you not a leper to whom the people had a strong aversion? weren't you a poor man, and then Allah gave you (all this property).' He replied: '(This is all wrong). I got this property through inheritance from my fore-fathers.' The angel said: 'If you are telling a lie, then let Allah make you as you were before.' Then the angel, disguised in the shape and appearance of a bald-headed man, went to the bald headed one and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said: 'If you are telling a lie, then let Allah make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said: 'I am a poor man and a traveler, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allah, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eye-sight to give me a sheep, so that with its help, I may complete my journey.' The man said: 'No doubt, I was blind and Allah gave me back my eye-sight; I was poor and Allah made me rich; so take anything you wish from my property. By Allah, I will not stop you for taking anything (you need) of my property which you may take for Allah's Sake.' The angel replied:*

*'Keep your property with you. For q.s. the three men have been tested and Allah is pleased with you and is angry with your two companions.'* (Al-Bukhari and Muslim)

#### FURTHER ISSUES:

1. Interpretation of the Qur'anic verse.
2. Meaning of his saying: *(This is due to my (merit))*
3. Meaning of his saying: *(This has been given to me only because of the knowledge I possess).* (Al-Qasas, 78)
4. This story is of full of lessons and admonition.

\* \* \* \* \*

Allah, the Almighty says, *(And truly, if We give him a taste of money from Us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: "This is due to my (merit); I thank not that the Hour will be established. But if I am brought back to my Lord, surely, there will be for me the best (wealth) with Him. Then, We verily, will show to the disbelievers what they have done, and We shall make them taste a severe torment).* (Surah Fussilat, 50)

Mujahid said: "This is due to my deeds and it is my right."

Ibn 'Abbas said: "This is due to my merit."

Allah, the Almighty says, *(He said: This has been given to me only because of the knowledge I possess).* (Surah Al-Qasas, 78)  
Qatadah said: "I know how to gain benefits and all useful things."

Others said: "Allah only gave me this for He knew that I deserve it and I am really qualified thereto." This conforms with the saying of Mujahid that reads: "This is due to the honor and dignity I possess."

Truly, all the above mentioned interpretations stated by the author are authentic and no disputes arose among the earlier or modern day scholars as well.

Ibn Kathir (May Allah grant him mercy and blessings) said in explanation of the Qur'anic verse that reads: *{Then when We have rescued him from that harm and} changed it into a favor from Us, he says: 'Only because of knowledge (that I possess) I obtained it.'* Nay, it is only a trial}. (Surah Az-Zumar, 49) This indicates that when harm touches man, he calls to Allah (for help) and repeats to Him in full submission. Then, when Allah rescues him from that harm, he transgresses and goes beyond the ordained limits and says *{Only because of knowledge (that I possess) I obtained it}*, i.e. Allah only gave me this for He knew that I deserve it and I am really qualified thereto. Allah, the Almighty says, *{Nay, it is only a trial}*, i.e. the matter is not the way he thinks, it is only a test for him to see whether he becomes obedient or disobedient? So, it is only a trial, *{but most of them know not!}* Due to this ignorance of theirs, they say what they say and do what they deem right to be done. And, *{Verify, those before them said it!}* (Surah Az-Zumar, 50) i.e. many of the foregoing nations have said the same and falsely made the same allegation. Yet *{(all) that they had earned availed them not}*, i.e. their sayings and claims went in vain and became useless. Allah, the Almighty says in regards to Korah: *{Verily, Quran (Korah) was of Musa's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: 'Do not waste (with riches, being ungrateful to Allah). Verily Allah likes not those who waste (with riches, being ungrateful to Allah). But seek with that (wealth), which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the Majidun (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corruptors).}* He said: *'This has been given to me only because of the knowledge I possess.'* Did he not know that Allah had destroyed before him generations, race who were stronger than him in might and greater in the amount (of riches) they had collected? But the Majidun (criminals, disbelievers, polytheists, sinners) will not be questioned of their sins (because Allah knows them well, so they will be punished without being called to account)}. (Surah Al-Qasas, 76-78) And, He says also: *{And they say: We are more in wealth and in*

*children, and we are not going to be punished? (Surah Saba', 39)*

Narrated Abu Hurayrah (May Allah be pleased with him), that he heard Allah's Messenger (Peace and Blessings be upon him) say: "Allah willed to test three *people*, who were a leper, a blind man and a bold-headed man. So, He sent them an angel ... etc." This is really a great Hadith that is full of admonition and lessons. The leper and the bold-headed man neither admitted Allah's Bounty on them, nor attributed it to Him, nor did they give out the rights prescribed on it, and thus they incurred Allah's Wrath and Anger. As for the blind man, who confessed Allah's Grace and Bounty and returned them to Allah's Favor and gave out the prescribed rights, he incurred Allah's Satisfaction and Blessings. He carried out the three pillars of being thankful for Allah's Bounty, which are: Confessing the Bounty, attributing it to Allah, and giving it out to others only for His Sake.

Ibn Al-Qayim said, "Thank-giving is to confess the bounty of Allah in full submission, obedience and love. Whoever does not recognize or realize the bounty, he does not give thanks. Whoever recognizes it, but does not know the giver, he also does not give thanks for it. Whoever recognizes it and knows its real giver but rejects confessing it or admitting that it is a real bounty from Allah, he does not give thanks as well. Whoever recognizes the bounty, confesses it and knows its giver but he does not love Him, he does not give thanks either. Finally, whoever recognizes it, knows its giver, admits it and has love for Him, he really gives thanks and become obedient to Allah, the Almighty. Who is the Real Giver of all bounties."

## Chapter 50

Allah, the Almighty says, *(It is He Who has created you from a single person (Adam), and (then) He has created from him his wife (Hawa) (Eve))*, in order that he might enjoy the pleasure of living with her. When he had sexual relation with her, she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allah, their Lord (saying): "If You give us a Saith (good in every aspect) child, we shall indeed be among the grateful." But when He gave them a Saith (good in every aspect) child, they ascribed partners to Him (Allah) in that which He has given to them. High be Allah, Exalted above all that they ascribe as partners to Him}. (Al-A'raf, 190)

Ibn Hazeem said: "They agreed upon the prohibition of all names that indicate worship to other than Allah the Almighty such as: 'Abd 'Anas, 'Abdul Ka'bah and the like, with the exception of the name 'Abdal Mursalin'."

Narrated Ibn 'Abbas (May Allah be pleased with him) pertaining to the verse that reads: *(It is He Who has created you from a single person (Adam), and (then) He has created from him his wife (Hawa) (Eve))*, in order that he might enjoy the pleasure of living with her. When he had sexual relation with her, she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allah, their Lord (saying): "If You give us a Saith (good in every aspect) child, we shall indeed be among the grateful." But when He gave them a Saith (good in every aspect) child, they ascribed partners to Him (Allah) in that which He has given to them. High be Allah, Exalted above all that they ascribe as partners to Him}. (Al-A'raf, 190) Ibn 'Abbas said, "When Adam had sexual relation with her, she became pregnant and then Satan came to them saying: 'I am your companion who got you out of Paradise; you should obey me or I will make him to have two horns in the head. The horns will cut your womb off and I will do such and such.' He tried his best to make them fearful and told them to name him (*the fetus*) after the name 'Abdal Harith' (i.e.

*Worshipper of Al-Harith which is not of the Most Beautiful Names of Allah the Almighty). They rejected and did not agree to Their child, then, was born dead. Afterwards, she became pregnant again. Satan came to them and repeated his threats to them, and they again did not obey him in the least. The child was born dead. She became pregnant for the third time, and Satan came to them and repeated his threats for the third time. This time, they longed eagerly for the child and thus named him after 'Abdul Harith. In contrast to this, Allah, the Almighty says in His Glorious Qur'an: {They ascribed partners to Him (Allah) in that which He has given to them}." (Narrated by Ibn Abu Hatim)*

Narrated Qatada: "They ascribed partners to Allah in terms of obedience and not in terms of worship."

#### FURTHER ISSUES.

1. Prohibition of naming after what indicates worshipping other than Allah the Almighty such as 'Abd 'Aal, 'Abd Al-Husain, 'Abd An-Nabi, and 'Abd Ar-Rasul.
2. Interpretation of the Qur'anic verse
3. The kind of Shirk (polytheism) is manifested in the mere act of naming while the essence of Shirk (polytheism) is not meant here.
4. Creating man with a good female infant is a great bounty from Allah the Almighty.
5. There is a difference between Shirk (polytheism) in terms of obedience and that of worship.

\* \* \* \* \*

Allah, the Almighty says, *{It is He Who has created you from a single person (Adam), and (then) He has created from him his wife (Hawwa' (Eve)), in order that he might enjoy the pleasure of living with her. When he had sexual relation with her, she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allah, their Lord (saying): "If You give us a Saith (good in every aspect) child, we shall indeed be among the grateful." But when He gave them a Saith (good in every aspect) child, they ascribed partners to Him (Allah) in that which He has given to them. High be*

*Allah, Exalted above all that they ascribe as partners to Him}. (Surah Al-A'raf, 190)*

Narrated Imam Ahmad (May Allah be pleased with him) in connection to this verse, "I was told by 'Abd As-Samad from 'Umar Ibn Ibrahim from Qatibah, from Al-Hasan on the authority of Samarah that the Prophet (Peace and blessings be upon him) said: "When Eve (Hawwa') gave birth (to a child) after the death of more than one child of hers, Satan came to her and said: If you want him to live long, name him after 'Abdel Warith'. She did so, and the child lived long. This was some sort of Satan's inspiration and whispering." This Hadith was narrated by Ibn Jarir on the authority of Muhammad ibn Bashirbar Banadir after 'Abd As-Samad ibn 'Abdul Warith. It was also narrated by At-Tirmidhi from Muhammad ibn Al-Muthanna, from 'Abd As-Samad, and he (At-Tirmidhi) said: "This Hadith is Hasan Ghairi, which came to us only through the Hadith narrated by 'Umar Ibn Ibrahim. Moreover, this Hadith cannot be found in the two Sahihs of Al-Bukhari and Muslim."

Ibn Jarir said: "I was told by the Waki, from Sahl bin Yusuf, from 'Amr on the authority of Al-Hasan concerning the Qur'anic verse that reads: {They ascribed partners to Him (Allah) in that which He has given to them}, he (Ibn Jarir) said: "The persons meant here were not Adam and Eve, but they were some other persons from among the polytheists of the past." Bishr ibn Mu'adh said: "Al-Hasan used to say: "These were the Christians and Jews who were given children by Allah, the Almighty but they turned them into Christians and Jews (while they were born Muslims by nature)."

Ibn Kathir said in his interpretation: "As for the traditions stating that the persons meant by the verse were Adam and Eve, they must have been taken from the narrations of the People of the Serpents (Verily, these narrations of the People of the Serpents can not be taken as textual proofs or significant evidences)."

Ibn Hazm said: "They agreed upon the prohibition of all names that indicate worship to other than Allah, the Almighty such as: 'Abyd 'Amr, 'Abdul Ka'bah and the like, with the exception of the name 'Abdul Muttalib.'

Ibn Hazm was the great scholar of Andalusia (nowadays known as Spain). He was Abu Muhammad 'Abd ibn Ahmad ibn Sa'ad ibn Hazm Al-Qurtubi Az-Zahiri. He wrote numerous books and died in 456 A.H at the age of 72.

'Abdul Muttalib was Allah's Prophet's (Peace and blessings be upon him) grandfather. He was Ibn Hashim ibn 'Abd Manaf ibn Quayy ibn Kithab ibn Murrah ibn Ka'b ibn Lu'tayb ibn Ghâlib ibn Fîrûn ibn Mâlik ibn An-Nadr ibn Kinânah ibn Khuzaymah ibn Mâdâkah ibn Ryyâs ibn Nâzâr ibn Ma'd ibn 'Adîm. Indeed, all these grandfathers of the Prophet (Peace and blessings be upon him) were of the offspring of Prophet Isra'îl (Ishmael), the son of Ibrahim (Abraham) (Peace and blessings be upon them both).

Ibn Hizm (May Allah bestow mercy on him) narrated the agreement made by all scholars, on the prohibition of all names that indicate worship to other than Allah, the Almighty for this is a kind of Shirk (polytheism) in terms of Allah's deserved Lordship. All creatures are slaves owned by Allah, the Almighty, Who created them to worship Him Alone. Some people obeyed Him and believed in Him, while others did not. Allah, the Almighty says, *{There is none in the heavens and the earth but comes unto the Most Gracious (Allah) as a slave}.* (Surah Maryam, 93)

The words, '*With the exception of the name 'Abdul Muttalib,'*' means naming one after the name 'Abdul Muttalib' is not prohibited. There is a story behind naming the original 'Abdul Muttalib, which goes as follows; Al-Muttalib, Hashim's brother, went to Madinah where Hashim was living. Hashim had a boy called Shâlabah. When Shâlabah came of age, Al-Muttalib took him back to Makkah to see the land of his father and relatives. They entered Makkah while riding on an animal, Shâlabah was riding behind Al-Muttalib. The Makkanas saw Hashim and noticed his dark complexion (they did not know that it was only due to the baking sun of the Arab desert), so they thought him to be a slave owned by Al-Muttalib. They said: 'This is 'Abdul Muttalib (i.e. the slave of Al-Muttalib).' The new name remained with him in every respect and occasion. Thus, the name no longer indicates worshipping any other than Allah, the Almighty. In addition, the Prophet (Peace and blessings be upon him) once said: *"I am the son of*

*'Abdul Muttalib'*<sup>142</sup> 'Abdul Muttalib became a highly respected figure among the Quraishites and the Arabs. He was the one who dug the well of Zamzam and he tackled the responsibility of watering the pilgrims that was earned on by his offspring after his death. 'Abdullah, the Prophet's father, was one of 'Abdul Muttalib's sons. 'Abdullah died while his father was still alive. 'Abdul Muttalib shouldered the responsibility of bringing up the Prophet (Peace and blessings be upon him) after his father's death. 'Abdul Muttalib died while the Prophet (Peace and blessings be upon him), who was eight years of age, and thus he was taken care of by his uncle Abu Tâlib.

The words, 'Narrated Qarârah,' means that they ascribed partners to Allah in terms of obedience and not in terms of worship.

This kind of *Shirk* (polytheism) is manifested in the mere act of naming, while the essence of *Shirk* (polytheism) is not meant here. This shows the good intention of the parents, who do not mean to make him worship anyone or thing other than Allah, the Almighty. Verily, one should state here that there is a difference between *Shirk* (polytheism) in terms of obedience and worship.

<sup>142</sup> Narrated Abu Jâiq: "Somebody asked Al-Bura' ibn Amb 'Did you flee, during Allah's Messenger (Peace and blessings be upon him) during the battle of Hunayn?' Al-Bura' replied: 'But Allah's Messenger did not flee. The people of the Tribe of Hawazin were good archers. When we saw them, we attacked them, and they fled. When the Muslims started collecting the war booty, the pagans faced us with arrows, but Allah's Messenger did not flee. No doubt, I saw him on his white mule and Abu Sufyan was leading its reins and the Prophet was saying: 'I am the Prophet in truth. I am the son of 'Abdul Muttalib.'" (Al-Bukhari and Muslim)

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 51

Allah, the Almighty says, *(And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do). (Al-A'raf, 180)*

Narrated Ibn Abu Hatim on the authority of Ibn 'Abbas as saying "*{These who belie His Names}, i.e. they disbelieve in them*"

They also derived the word "Lor" from the word "Rah" (i.e. god), and "Uzza"<sup>\*\*</sup> from the word "Azz" (i.e. the Almighty).

Al-A'raf said: "This means they add to the Most Beautiful Names of Allah that which is not originally among them."

### FURTHER ISSUES:

1. Affirming faith in the Most Beautiful Names of Allah the Almighty.
2. These Names are divine and most beautiful.
3. We must call Allah through these Names.
4. Be heedless of those who belie the Most Beautiful Names of Allah.
5. Interpretation of belying them.
6. Threats for those who belie the Most Beautiful Names of Allah.

\* \* \* \* \*

Allah, the Almighty says, *(And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do). (Surah Al-A'raf, 180)*

<sup>\*\*</sup> Lor and Uzza are chief goddesses in the religion of the pre-Islamic Arabs during the days of Jahiliyah (Translator)

Narrated Abu Hurairah (May Allah be pleased with him): "Allah has ninety nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is War (one) and loves 'the War' (i.e., odd numbers)." (Narrated by Al-Bukhari and Muslim) Also, Al-Jawzani narrated the same Hadith on the authority of Sufyan ibn Salih, from Al-Walid ibn Muslim, and he added after saying: "And Allah is War (One) and loves 'the War';" He is Allah beside Whom La Haka illa Hawa (None has the right to be worshipped but He), the Ever-First, the Last, the Ever-living, the Restrainer, the Outgiver, the Outward, the Inward, the Determiner of Resurrection (The Sender), the Ever-Innovating, the Beauteous, the Sublime, the Relenting, the Gatherer, the Sublime Potentate, the Ever-Majestic, the Sufficient, the Ever-Preserving, the Truth, the Judge, the All-Wise, the All-Forbearing, the Ever-Praiseworthy, the Ever-Living, the Abaser, the Raiser, the Creator, the Ever-Cognizant, the Ever-Compassionate, the Beneficent, the Most-Merciful, the Sublime Provider, the Ever-Reconciling, the Ever-Watching, the Peace, the All-Hearing, the All-Beholding, the Ever-Thankful, the Ever-Witnessing, the Ever-Patient, the Everlasting Refuge, the Infector of Harm, the Giver of Benefit, the Just, the Almighty, the Ever-Magnificent, the Ever-Clement, the Ever-Exalted, the All-Knowing, the Sublime Forgiver, the All-Forgiving, the Ever-Rich, the Sublime Opener, the Determiner, the Supreme Determiner, the Sublime Holy, the Sublime Vanquisher, the Ever-Powerful, the Sublime Self-Sustaining, the Ever-Great, the Ever-Generous, the Ever-Kindly, the Supreme Advancer, the Supreme Rewarder, the Supreme Believer, the Glorious, the Preventer, the Supreme Commencement, the Supreme Retorter, the Supremely High, the Supremely Proud, the Ever-Strong, the Responder, the Ever-Glorious, the Supreme Numberer, the Supreme Life-Giver, the Supreme Bringer of Death, the Supreme Giver of Might, the Supreme Humiliator, the Supreme Fathmover, the Supreme Enricher, the Supremely Equitable, the King, the Supreme Avenger, the Supremely Hegemonic, the Light, the Guide, the Fader, the One, the Inheritor, the Pervading, the Patron, the Ever-Affectionate, the Ever-Trusted, the Ever-Patronizing, the Sublime Bestower, the Ruler of the Kingdom, the Owner of Majesty and Generosity." Then, Al-Tirmidhi said: This is an Usbari<sup>114</sup> Hadith.

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<sup>114</sup> The Usbari Hadith: That is narrated only by one narrator even if he were to

which was transmitted on the authority of Abu Hurairah with various Chains of Transmission. Only in this narration were the Most Beautiful Names of Allah, the Almighty were mentioned.

Ibn Katheer said: "One should know that the Most Beautiful Names of Allah are not limited to the number of ninety-nine. As an evidence for this is the Hadith narrated by Imam Ahmad, from Yazid ibn Harun, from 'Abdullah ibn Mas'ud, from Allah's Messenger (peace and blessings be upon him) as saying: *"O Allah! I am Your slave, and the son of Your slave, and the son of Your maid, my forelock is at Your Hand, Your Ruling is Effective regarding me, and Your Judgment is Just pertaining to me. O Allah! I ask You with all Your Names: You names Yourself with; or, revealed in one of Your Books; or, taught any of Your creatures; or, kept it secret (i.e. unknown); if ask You with all these) to make the Glorious Qur'an the spring of my heart, the light of my chest, the affirmation of my sadness, and the abolishment of my distress and grief."* (Compiled by Abu Hafsun and Ibn Hibban in his Sahih)

Abu 'Aafi narrated from Ibn 'Abbas (May Allah be pleased with him) concerning Allah's Saying: *{Those who belie in His Names}*, he (Ibn 'Abbas) said: "They added the name 'Al-Lat' to Allah's Most Beautiful Names." Ibn Jurayj narrated from Mujahid as saying: *{Those who belie in His Names}*, i.e. they derived the word "Lat" from the word "Roh" (i.e. god), and "Uzza" from the word "'Aziz" (i.e. the Almighty)."

Ibn Al-Qayim said: "The Names of Allah, the Lord of everything, are all names and attributes that are known to His creation and all indicate His Perfection and Highness. Belying these Names and Attributes can be done by rejecting them from the very beginning or, by rejecting their meanings, or by way of distorting them by making deviated interpretations, or by calling Allah's Creatures with them."

The earlier Saneef Muslim scholars and the whole Ummah (Nation or Community) unanimously agreed on affirming these Names and Attributes, which Allah addressed Himself with, and which His Messenger (peace and blessings be upon him) addressed Him with by way of glorification and exaltation. Allah, the Almighty says, *(There is*

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one class. Many scholars name the Undisputed Hadith as (the Single). (Translator)

*nothing like Him; and He is the All-Bearer, the All-Seer}]. (Surah Ash-Shura, 11) Discussing Allah's Attributes is part of discussing His Entity and thus takes the same ruling or judgment. One must know that Allah has an Entity, which does not resemble any of those entities of the created beings. Likewise, He has Attributes that do not resemble any of the attributes of the created beings. Consequently, whosoever denies any of that with which Allah addressed Himself, or He was described with by His Messenger (peace and blessings be upon him), or misinterprets any of His Attributes, whosoever does this is regarded as one of those who follows other than the way of the believers. Allah, the Almighty says, *{And whoever contradicts and opposes the Messenger (Muhammad (peace and blessings be upon him)) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!}* (Surah An-Nisa', 115)*

In the Name of Allah, the Most Gracious, the Most Merciful.

## Chapter 52

It is not permissible to say: "Peace be upon Allah."

"Abdullah ibn Mas'ud (May Allah be pleased with him) narrated: When we prayed with the Prophet (peace and blessings be upon him) we used to say: *As-Salam* (peace) be on Allah from His worshipers, *As-Salam* be on Gabriel, *As-Salam* be on Michael, *As-Salam* be on so-and-so. When the Prophet (peace and blessings be upon him) finished his prayer, he faced us and said: "Allah Himself is *As-Salam* (Peace), so when one sits in the prayer, one should say: "At-Takbiru-l-Hikma War-Salawatu, Was-Tariyatu, As-Salamu 'Alaka Ayyuhu-Nabiyyu wa Rabbmu-l-khalq wa Barakatuhu, As-Salamu 'Alaka wa 'Ala 'Abdihaku Assallim, for if he says so, then it will be for all the pious slaves of Allah in the heavens and the earth. (Then he should say): "Ash-hadu an la ilaha illa Allahu wa Ash-hadu Anna Muhammadi 'Abduhu wa Rasulu-hu," and then he can choose whatever speech (i.e. invocation) he wishes." (Ad-Dabiqi and Muslim).

### FURTHER ISSUES:

1. Interpretation of *As-Salam* (peace).
2. *As-Salam* is a word of greeting.
3. It is not permissible to address Allah with it.
4. The reason behind this.
5. Teaching the Muslims what is proper to address Allah with in terms of greeting.

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"Abdullah ibn Mas'ud (May Allah be pleased with him) narrated: When we prayed with the Prophet (peace and blessings be upon him) we used to say: *As-Salam* (peace) be on Allah from His worshipers, *As-Salam* be on Gabriel, *As-Salam* be on Michael, *As-Salam* be on so-and-so. When the Prophet (peace and blessings be upon him) finished his

prayer, he faced us and said: "Allah Himself is As-Salam (Peace), so when one sits in the prayer, one should say "At-Takhyayu-lillahi Was-Salaatu, Was-Tayyibatu, As-Salamu 'Alaka Alayha-Nabiyyu wa Rakhmati-hu wa Barakatuhu. As-Salamu 'Alayna wa 'Ala 'Abdil-Lahi Assallim, for if he says so, then it will be for all the poor slaves of Allah in the heavens and the earth (Then he should say): "Ash-hadu on la istaka illillahi wa Ash-hadu Awwa Muhammada 'Abduhu wa Rasulu-hi," and then he can choose whatever speech (i.e. invocations) he wishes." This Hadith was narrated by Al-Bukhari, Muslim, Abu Dawud, An-Nasa'i and Ibn Majah on the authority of Sharrq Ibn Salamah, from 'Abdullah ibn Mas'ud (May Allah be pleased with him).

"Abdullah ibn Mas'ud (May Allah be pleased with him) narrated "When we prayed with the Prophet (peace and blessings be upon him) we used to say 'As-Salam be on Allah, As-Salam be on so-and so.' So one day the Prophet (peace and blessings be upon him) said to us: 'Allah Himself is As-Salam (Peace), when anyone of you sits during his prayer, he should say 'At-Takhyayu-lillahi,' up to 'As-Salatin.' (All the compliments are for Allah ... righteous people) for when he recites this, then he says his Salam to all the righteous people present in the heavens and on the earth.' Then he should say: 'I testify that none has the right to be worshipped except Allah, and that Muhammad is His slave and His Messenger,' and then he can select whatever he likes to celebrate (Allah's) Praises " (Imam Al-Bukhari)

The statement: 'Allah Himself is As-Salam (Peace),' means that He is the One, Who is Free from imperfection, His Attributes are free from deficiency and His Dealings are free from blemish. All Perfection is attributed to Him Alone.

The word 'As-Salam' (Peace) can be interpreted in two different ways:

First: As-Salam is Allah, the Almighty Himself.

Second: As-Salam means safety.

Ibn Al-Qayim said: "The two interpretations are quite right. Each interpretation is half of the truth. The right thing to do is to combine

them both. From all this stems a great basis that reads: 'Whoever asks Allah, the Almighty with His Most Beautiful Names for anything, should ask Him with a suitable Name or Attribute that fits the required need. So when one asks Allah saying: "O Allah! Forgive me and accept my repentance for Thou are the Sublime Relenting, the All-Forgiving," he thus asks Him for two different things (forgiveness and acceptance of repentance) and pleads for Him with two of His Names that require the fulfillment of the invocation. In the same way, Prophet Muhammed (peace and blessings be upon him) told Abu Bakr As-Siddiq (May Allah be pleased with him) to invoke Allah with the following: "Say: O Allah! I have wronged myself too much; it is only You Who forgive sins; so, forgive me and show mercy to me, for You are the All-Forgiving, the Most Merciful."

Thus, the word 'Aa-Sala' (Peace) implies two things: Remembrance of Allah, and asking Him for safety.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 53

### The Statement: "O Allah, Forgive Me If You Wish"

Abu Hurairah (May Allah be pleased with him) narrated: Allah's Messenger (peace and blessings be upon him) said, "None of you should say: 'O Allah, forgive me if You wish, O Allah, be merciful to me if You wish.' But, he should always appeal to Allah with determination, for nobody can force Allah to do something against His Will." (Sahih Al-Bukhari)

Abu Hurairah (May Allah be pleased with him) reported Allah's Messenger (peace and blessings be upon him) as saying: "When one of you makes a supplication (to his Lord) one should not say: 'O Allah, grant me pardon, if Thou so likst.' But one should beg one's (Lord) with a will and full devotion, for there is nothing so great in the Eye of Allah which He cannot grant." (Sahih Muslim)

#### FURTHER ISSUES:

1. Prohibition of making exceptions in *Dar'a'* (supplication).
2. The reason behind this.
3. The statement: "He should always appeal to Allah with determination."
4. Asking for great and precious things
5. The reason behind the preference of asking for great things

\* \* \* \* \*

It is prohibited to say 'O Allah, forgive me if You wish,' because Prophet Muhammad (peace and blessings be upon him) forbade us in the following Hadith

Abu Hurairah (May Allah be pleased with him) narrated: Allah's Messenger (peace and blessings be upon him) said, "None of you should

say: 'O Allah, forgive me if You wish; O Allah, be merciful to me if You wish.' But, he should always appeal to Allah with determination, for nobody can force Allah to do something against His Will" (Sahih Al-Bukhari)." This is unlike man, who may give to the questioner due to a personal interest, fear or hope, thus giving him while he is forced or obliged to. Thereupon, it is better for the questioner of another human being to leave the matter of giving altogether to the one being asked, lest he gives him while he feels coercion or embarrassment. As for asking Allah, the Almighty, this attitude is not acceptable to Him because He is Perfect in all aspects and is the Ever-Rich. He is the One, Who is consecrated, free of want for needs and necessities. He is the Sublime Provider. He is the One Who creates sustenance and provides it to His servants for their support, enjoyment and well-being. The Benefit Giver. He is the One, Who grants His servants with goodness, prosperity and benefit by His Own Wisdom and Eternal Knowledge. The Sublime Self-Subsisting. He is the One, Who observes the affairs of His creatures. Everything relies on Him for subsistence. Nothing is concerned to exist or to last, except through His Will. The existence of every other being is dependent on His Will, and everything needs Him. The Responder: He is the One, Who responds to those who need Him in many ways. He responds by giving solutions and aid; by answering prayers and by providing sufficiency to the needy. The Supreme Bestower. He is the One, Who grants His servants richness and limitless favors. In addition, His Endowment is indicative of His Grace upon His creatures. The Sublime Bestower. He is the One, Whose Gifts and Favors are limitless and countless and are free from any claim of return. He gives His Bounties to whom He wishes, according to His Wisdom and Knowledge. The Owner of Majesty and Generosity: He is the One, Who is Unique in terms of His Attributes of Greatness, Perfection, Majesty and Generosity. He gives to all His creatures abundantly and never anticipates anything back in return. He is the Most and the Ever-Generous.

Abu Hurayrah (May Allah be pleased with him) narrated: *The Prophet (peace and blessings be upon him) said, "The Right Hand of Allah is full, and (its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the*

*Bounty or the Power to bring about death, and He raises some people and brings others down." (Sahih Al-Bukhari)*

In another narration he (peace and blessings be upon him) said, "Allah's Hand is Full, and (its fullness) is not affected by continuous spending, day and night." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Hand." He also said, "His Throne is over the water and in His other Hand is the Balance (of Justice) and He raises and lowers (whomsoever He Wills)."

Hence, Allah, the Almighty is the All-Wise. He is the One, Who places everything in its appropriate place. He creates in due proportion and in harmony. He gives and withholds with wisdom. So, whoever asks Allah, the Almighty for anything, he should always appeal to Him with determination, for nobody can force Him to do anything against His Will. And, there is nothing that cannot be provided by Allah, the Almighty due to the greatness of the need, which is being asked for.

Human beings may give some provisions but they give at one time and withhold at another. They may also give, due to coercion or embarrassment. However, Allah, the Almighty, provides continuously, abundantly and never ceases. He gives out of His treasures even before He is asked. He gives the fetus continuous, countless bounties. When he is born, Allah gives his parents passion and great love for him. He provides him with blessings and bounties all his life. If he becomes an obedient and pious worshipper of Allah, Allah will increase him in bounties and blessings, and when he dies, he will be granted so many blessings in the Hereafter. Moreover, all the bounties man is granted in this life, are due to Allah's Will and Benevolence, either in a direct or an indirect way (i.e. directly from Allah, or indirectly through His slaves). Allah, the Almighty says, {And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help} (Surah An-Nahl: 53). It could happen that Allah, the Almighty prevents someone from something he asks for, because of His Wisdom. Or, Allah may delay the answer to one's plea, for a great time or to increase him in that which he asked for. Blessed is Allah, the Lord of the 'Alameen (mankind, jinn and all that exists).

Abu Hurairah (May Allah be pleased with him) reported Allah's Messenger (peace and blessings be upon him) as saying, "When one of you makes a supplication to his Lord one should not say: 'O Allah, grant me pardon, if Thou so liket.' But one should beg one's (Lord) with a full and full devotion, for there is nothing so great in the Eye of Allah, which He cannot grant." (Sahih Muslim) So, there is nothing so great in the Eye of Allah, which He cannot grant. He says in His Glorious Qur'an, {Verily, His Command, when He intends a thing, is only that He says to it, 'Be!' - and it is!}. (Surah Ya-Sin, 82)

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 54

### "Don't Say: My Slave or My Slave-girl"

Abu Hurairah (May Allah be pleased with him) narrated Allah's Prophet as saying: "You should not say, 'Feed your lord (Rabbeku), help your lord in performing ablution, or give water to your lord.' but should say, 'my master (e.g. Feed your master instead of lord etc.) (Sayyidi), or my guardian (Masuli)', and one should not say, 'my slave ('Abdi), or my slave girl (Amni)', but should say, 'my lad (Fata), my lass (Fatani), and my boy (Khulani)' "

#### FURTHER ISSUES:

1. The prohibition of saying, "My slave or my slave-girl".
2. The prohibition of saying "feed you lord", or "My lord"
3. The master should say, "my lad, my lass, or my boy".
4. The slave should say, "my master, or my guardian".
5. The point is that one should practise pure and perfect Tawheed even in terms of words and sayings.

\* \* \* \*

Abu Hurairah (May Allah be pleased with him) narrated Allah's Prophet as saying: "You should not say, 'Feed your lord (Rabbeku), help your lord in performing ablution, or give water to your lord.' but should say, 'my master (e.g. Feed your master instead of lord etc.) (Sayyidi), or my guardian (Masuli)', and one should not say, 'my slave ('Abdi), or my slave girl (Amni)', but should say, 'my lad (Fata), my lass (Fatani), and my boy (Khulani)' " (Sahih Al-Bukhari)

In another narration, Abu Hurairah (May Allah be pleased with him) reported Allah's Messenger (peace and blessings be upon him) as saying, "None of you should say: My bondman and my slave-girl, for all of you are the bondmen of Allah, and all your women are the slave-

*girls of Allah; but say: My servant, my girl, and my young man and my young girl."* (Sahih Muslim)

Also, Abu Hurairah (May Allah be pleased with him) reported Allah's Messenger (peace and blessings be upon him) as saying "None of you should say: 'My bondman, for all of you are the bondmen of Allah, but say: My young man, and the servant should not say: My Lord, but should say: My chief'" (Sahih Muslim)

Again, Abu Hurairah (May Allah be pleased with him) reported Allah's Messenger (peace and blessings be upon him) as saying "None of you should say: Supply drink to your lord, feed your lord, help your lord in performing ablution, and none of you should say: My Lord. He should say: My chief, my patron, and none of you should say: My bondman, my slave girl, but simply say: My boy, my girl, my servant." (Sahih Muslim)

The use of these words is prohibited though they are linguistically valid. Truly, Prophet Muhammad (peace and blessings be upon him) forbade their use in order to fulfill and accomplish the requirements of pure Tawhid. Indeed, these words imply some kind of Shirk (polytheism), for Allah, the Almighty is the Lord of all creatures. Hence, when the term 'Lord' is given to anyone else, this is a kind of Shirk (polytheism). Therefore, using such terms or words in addressing servants or slaves, is declared prohibited. Again, the use of these terms is prohibited even though the intention of the addresser is far from anything that implies Shirk (polytheism). The term only means the owner of the slave or the slave-girl. Thus, the prohibition is to eradicate any sign of assigning partners to Allah, or to distinguish between the Creator and the created, even in terms of words.

Indeed, this is a very interesting and highly appreciated point. It shows the Muslim's reverence and veneration for Allah, the Almighty and keeping Him far above any resemblance to any of His creatures. The Prophet (peace and blessings be upon him) guided the Muslims to use alternatives, which are more appropriate and accurate in addressing these people, e.g. master and guardian. Also, it is prohibited for one to say: 'my slave' and 'my slave girl' for all of us are slaves and slave-girls to Allah, the Almighty. Allah says, *{There is none in the heavens*

*and the earth but comes unto the Most Gracious (Allah) as a slave).* (Surah Maryam, 93)

In the above-mentioned Hadiths, Prophet Muhammad (peace and blessings be upon him) protects Tawheed from any associationism or Shirk (polytheism). On every occasion, he guided his Ummah to all that benefits them, and warned them against all that may harm or hurt them in terms of their religion or life. May Allah send Prophet Muhammad (peace and blessings be upon him) blessings and peace.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 55

Do not Refuse to Give the One Who Asks

in Allah's Name

Ibn 'Umar (May Allah be pleased with them both) reported Allah's Messenger (peace and blessings be upon him) as saying: "Whoever asks for something in Allah's Name, give it to him; if anyone seeks refuge in Allah's Name, give him refuge; if anyone gives you an invitation, accept it; and if anyone does you a kindness, recompense him, but if you have nor the wherewithal to do so, pray for him until you feel that you have recompensed him." (Translated by Abu Dawud and An-Nasa'i with an authentic Chain of Transmission)

### FURTHER ISSUES:

1. The obligation to give refuge to whomever seeks refuge in the Name of Allah
2. The obligation to give to the one who asks for something in the Name of Allah
3. The obligation to accept invitations made by Muslims.
4. The obligation to recompense those who do good to us
5. The saying: "*pray for him until you feel that you have recompensed him*"

\* \* \* \* \*

At first glance, the title of the Chapter stands for the prohibition of refusing to give the one, who asks in the Name of Allah. This is a general statement, but this generality needs more clarification and details in the light of the Glorious Qur'an and the Prophetic Sunnah. As when one asks for something from the Muslim treasury in which he has a right, he should be given what may satisfy his needs. Also, when the needy asks for something from the property of one, who is rich, he

should be given to the extent that his needs are fulfilled. When one asks for something from one who is not rich, it is recommended for the latter to give the former what suffices him and to the extent that his own family is not adversely affected.

Spending (in a way to help others) is one of the most recommended acts in the religion of Islam. However, the people differ in this respect (spending and giving to others) in accordance with their own generosity, which differs from one person to another. The Glorious Qur'an and the Prophetic Sunnah on the one hand recommend spending and incite the people to observe it, and at the same time they dispraise niggardliness and miserliness. Allah, the Almighty says, *(O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich (Free of all needs), and Worthy of all praise. Shaitan (Satan) threatens you with poverty and orders you to commit Faksha' (evil deeds, illegal sexual intercourse, etc.); whereas Allah promises you Forgiveness from Himself and Bounty, and Allah is All-Sufficient for His creatures' needs, All-Knower)*. (Surah Al-Baqarah: 267-268) and, He (Glory be His) says, *(Believe in Allah and His Messenger (Muhammad (peace and blessings be upon him)) and spend of that whereof He has made you trustees.)<sup>10</sup> And such of you as believe and spend (in Allah's Way), theirs will be a great reward).* (Surah Al-Hadid: 7) He (Glory be His) says also, *(It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the nephews, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salah (Iqamat As-Salat), and gives the Zakah, and*

<sup>10</sup> Narrated Abu Hurayrah (May Allah be pleased with him). The Prophet (peace and blessings be upon him) said, "Everyday two angels come down from heaven and one of them says, 'O Allah! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allah! Destroy every miser.'" (Sahih Al-Bukhari)

*who fulfill their covenant when they make it, and, who are patient in extreme poverty and almost (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (the pious)).* (Surah Al-Baqarah; 177) In the latter verse, Allah, the Almighty mentions spending and giving of one's wealth to one's kinsfolk prior to performing Prayers and this - Allah knows best - may be a way of indicating its importance and necessity. Also, Allah, the Almighty cites this act among the acts of worship of which Allah will reward the believing men and women. Allah (Glory be His) says, *{Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord Allah), the men and the women who give Sadaqat (i.e. Zakah, and others), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the optional Nawafil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues Allah has prepared for them forgiveness and a great reward (i.e. Paradise)}.* (Surah Al-Hashr; 35)

The Prophet (peace and blessings be upon him) used to urge his Companions, even women, to give Sadaqat (alms) in a way to teach his Ummah how to gain Allah's satisfaction. Allah, the Almighty praised the Ansar (helpers and supporters of Prophet Muhammad (peace and blessings be upon him) from among the people of Madinah) as they observed Altruism (giving without thought of getting a reward). He (Glory be His) says, *{And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadir), and give them (migrants) preference over themselves even though they were in need of that. And whatsoever is saved from his own covetousness, such are they who will be the successful}.* (Surah Al-Hashr; 9) Altruism is one of the best qualities or attributes a Muslim can ever have. Allah, the

Almighty says in His Glorious Qur'an, *(And they give food, inspite of their love for it (or for the love of Him), to the Miskin (the poor), the orphan, and the captive. (Saying): "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you).* (Surah Al-Israa: 8-9)

The saying: 'If anyone gives you an invitation, accept it,' points to one of the rights, which Muslims have on one another. Accepting invitations increases affinity and love among Muslims.

The saying: 'And if anyone does you a kindness, recompense him,' the Prophet (peace and blessings be upon him) urges Muslims to recompense the one, who does them a kindness as this one of the good manners that is loved by Allah and His Messenger (peace and blessings be upon him). However, only malicious and mean people are the ones, who ignore others' favor and kindness. Allah, the Almighty says regarding those who meets others' misdeeds with good ones, *(Repel evil with that which is better. We are Best-Accustomed with the things they utter. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayatin (devils). And I seek refuge with You, My Lord! Lest they should come near me.")* (Surah Al-Mu'minun: 96-98) And, He (Glory be His) says, *(The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah orders the faithful believers to be patient at the time of anger, and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter i.e. Paradise and of a high moral character) in this world).* (Surah Fussilat: 34-35)

The words, 'But if you have not the wherewithal to do so, pray for him.' This is Prophetic guidance where praying for the one, who does a kindness is equal to recompensing him, if one does not find something to give him in return.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 56

### Nothing But Paradise Should Be Asked for by Allah's Countenance

Jaber (may Allah be pleased with them both) narrated: "Nothing but Paradise should be asked for by Allah's Countenance." (Narrated by Abu Dawud)

#### FURTHER ISSUES:

1. Prohibition to ask by Allah's Countenance but the best of all goals.
2. Confirming the Quality of Allah's Countenance.

\* \* \* \* \*

Jaber Ibn 'Abdullah (may Allah be pleased with them both) narrated: "Nothing but Paradise should be asked for, by Allah's Countenance." (Narrated by Abu Dawud)

Here, a question arises: It is reported that the Prophet (peace and blessings be upon him), returned from At-Ta'if after being belied by its people and the Meikars, who were there at that time. Verily, At-Ta'if offered Muhammad (peace and blessings be upon him) more enemies. The tribe of Thaqif refused his religion and became even more cruel than the Qurash. They mocked him and ordered their slaves to follow and stare at him. Bleeding from his wounds, he sat in the shade of a palm tree, also suffering from hunger and thirst. He raised his hands to heaven and cried: "*O My Lord! I make my complaint unto You. Out of my feebleness, I am insignificant in the sight of the people. O You are the Most merciful Lord of the weak! You are my Lord! Do not forsake me! Do not leave me a prey to strangers or to my enemies. If You are not angry, then I am safe and I do not fear. I seek refuge in Your Countenance, by which darkness is dispersed and peace comes here and hereafter. Let not Your anger descend on me; solve my difficulties as it pleases You. There is no power, no help, but in You.*"

All these Hadiths or supplications were said concerning what draws one closer to Paradise, or prevents him from the deeds that prevent him from entering it (Paradise). Thereupon, the Prophet (peace and blessings be upon him) used to ask by Allah's Countenance and the Light of His Countenance, for all that may draw him closer to Paradise, as stated in the authentic Hadith that reads; "*O Allah! I ask You for Paradise and what may draw closer to it of word or deed; and I seek refuge with You from Hell-fire and what may draw closer to it of word or deed.*" This is unlike asking for some material gain of this present life such as wealth, sustenance, and expansion of livelihood. So, the Hadith of that Chapter proves that it is forbidden to ask for any worldly gain by Allah's Countenance.

Also, this Hadith along with many other proofs contained in the Glorious Qur'an and the Prophetic Sunnah, proves the reality of Allah's Oneness. It is a Quality of Perfection and to deny it is to liken Allah to His imperfect creatures. The best way here, is to follow the path of the early pious Muslims, who believed in all that Allah described Himself with in His Book and all that He was described with, by His Prophet (peace and blessings be upon him) in his hopeeable Sunnah. So, they confess what He (Glory be His) describes Himself with, and deny the act of those who liken him to His creatures. As Allah's Entity does not resemble any of His creatures.' Likewise His Qualities do not resemble any of His creatures' qualities. So whosoever, denies any of these Divine Qualities, denies Allah's Perfection.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 57

### Saying "If" in Time of Calamities

Allah, the Almighty says, *saying: "If we had anything to do with the affair, none of us would have been killed here."* (Al 'Imran, 154)

Allah, the Almighty says, *(They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed," Say: "Avert death from your own selves, if you speak the truth."* (Al 'Imran, 168)

It is reported on the authority of Abu Hurairah (may Allah be pleased with him) that he said, Allah's Messenger (peace and blessings be upon him) said: "A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone. (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: 'If I had not done that, it would not have happened so and so,' but say: 'Allah did that what He had ordained to do and your 'If' opens the (gate) for the Satan.'" (Narrated by Muslim)

#### FURTHER ISSUES:

1. Explanation of the two verses of Suad Al-Baqarah
2. Prohibition of saying "if" when one is afflicted with some calamity.
3. The reason behind this is that it opens the gate for the Devil.
4. Guidance to observing good and pleasant talk
5. Cherishing that which gives one benefit along with seeking Allah's Aid.
6. Forbiddance of losing heart.



It is prohibited to say 'if' when something detestable affects man,

for this shows impatience and distress over what has happened. It is better for one to submit his will to the Divine Decree and to observe complete patience while facing such calamities and hateful events. Verily, affirming one's faith in the Divine Decree is one of the six articles of perfect and complete Faith.

Allah, the Almighty says, *{say: "If we had anything to do with the affair, none of us would have been killed here."}* (Surah Al 'Imran: 154) This was said by some hypocrites on the day of the Battle of Uhud, due to their great fear and distress.

Ibn Is'haq said: "I was informed by Yohya Ibn 'Abbad Ibn 'Abdullah Ibn Az-Zuhair on the authority of his father, from 'Abdullah Ibn Az-Zubair, who said: "Allah, the Almighty sent over us with the Prophet (peace and blessings be upon him) number when fear was prevalent; none of us was but relying his chin on his chin (i.e. he sleeping). Then, I heard Ma'sib Ibn Qushayr, as if I was dreaming, say, 'If we had anything to do with the affair, none of us would have been killed here.' I heard him say so, whereupon Allah, the Almighty revealed His saying, *frag: "If we had anything to do with the affair, none of us would have been killed here."*" (Surah Al 'Imran: 154) which matches the saying of Ma'sib Ibn Qushayr, (Narrated by Ibn Abu Hamm) Allah, the Almighty says, *{Say: Even if you had remained in your houses, those for whom death was decreed would certainly have gone forth to the place of their death.}* (Surah Al 'Imran: 154) i.e. this was something decreed by Allah (Glorified be He) and thus it was inevitable.

Allah, the Almighty says, *{(They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed."}* (Surah Al 'Imran: 168) i.e. if they had listened to our advice and had remained in their homes, they would not have been killed there. Then, Allah, the Almighty said, *{Say: Avert death from your own selves, if you speak the truth},* meaning that if remaining behind saves one from death, he should not go, and should stay at any stronghold. However, death will inevitably overcome you, even if you are in guarded towers and castles. So, avert death from your own selves, if you speak the truth. Mujahid said: "This verse was revealed in relation to 'Abdullah Ibn Ubai and

his companions." This means that he was the one, who said these words. Also, Al-Busqa'i narrated on the authority of Anas, that Abu Tisha said: "We were overcome by slumber on the day of the Battle of Uhud; my sword fell and I picked it up, then it fell and I picked it up again. While, the other group i.e. the hypocrites, had nothing to care about but their own selves (and their own safety). Indeed, they were (and still are) the biggest cowards, the most fearful, and the ones, who failed to uphold the right; they (*thought wrongly of Allah - the thought of ignorance*); they are a people of doubt and suspicion concerning Allah (Glorified be He)."

The verse, (*While another party was thinking about themselves*), means that they were not overcome by sleep, as they were fearful, not knowing how to save their own selves, ignoring the others and the Prophet (peace and blessings be upon him), (*and thought wrongly of Allah - the thought of ignorance*).

Ibn Taymiyah said: "In relation to what happened on the Day of the Battle of Uhud on the part of 'Abdullah Ibn Ubai, when the Muslims tasted some defeat on that day, he said: 'He (i.e. Prophet Muhammad (peace and blessings be upon him)) discarded my opinion and adopted that of the boys!' Ibn Taymiyah continues: "Many people criticized let the Muslims. Most of these people had not been known for hypocrisy before that time, indeed, these were Muslims, who had some sort of *faith* (Faith). If they were to die before that trial and hypocrisy, they would die as Muslims but not true believers, who stand with steadfastness in the face of trials and calamities. Moreover, this is very true in respect to many Muslims today, who if afflicted with a trial, their *Faith* diminishes and their hypocrisy appears. Also, some of them may pretend to be an apostate if the enemy takes hold of the Muslims. If the Muslims were given victory by Allah, these people would count themselves among the Muslims as well. Really, they believe in the Messenger inwardly and outwardly, but their belief cannot stand strong in the face of trials or afflictions. These people are similar to those who said, 'We believe.' And they were replied with the words, (*You believe not but you only say, 'We have surrendered (in Islam)' for Faith has not yet entered your hearts*). (Surah Al-Hujurat; 14) i.e. pure and absolute *Faith*, which is felt only by the truthful believers, whose hearts do not shake during times of afflictions or trials.

It is reported on the authority of Abu Hurairah (may Allah be pleased with him) that he said: "Allah's Messenger (peace and blessings be upon him) said: 'A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: 'If I had not done that, so and so would not have happened,' but say: 'Allah did what He ordained to do and your 'if' opens the (gate) for the Satan.'" (Narrated by Muslim)

The saying, 'Cherish that which gives you benefit,' means, what gives benefit in the present life and in the Hereafter. This is an admonition pursue all the possible ways set by Allah (Glorified be He) that benefit one in matters of this material life and the Hereafter as well. In addition, one should seek Allah's Aid in applying these ways and means, and he should rely on Him in everything.

The words, 'and do not lose heart,' the Prophet (peace and blessings be upon him) forbade losing one's hope as it is dispensed both legally and logically. He (peace and blessings be upon him) also guided the Muslim, that when he is afflicted with some difficulty, not to say: 'If I had not done that, so and so would not have happened, but say, 'Allah did what He ordained to do.'"

The words, 'if opens the (gate) for the Satan,' as it indicates lamenting and regretting one's fate, which contradicts patience and satisfaction. Patience is mandatory and affirming Faith in the Divine Decree is obligatory. Allah, the Almighty says in His Glorious Qur'an, {No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz) before We bring it into existence. Verify, that is easy for Allah. In order that you may not grieve at the things that you feel to get, nor rejoice over that which has been given to you. And Allah likes not prideful boastfuls} (Surah Al-Hadid, 22-23)

The leader of the Faithful, 'Ali ibn Abu Talib (may Allah be pleased with him) said: "The relation of patience to Iman, (Faith) is similar to that of the head to the rest of the body."

Also, Imam Ahmad (may Allah shower mercy on him) said: "Allah

(Glorified by His) mentioned patience in ninety places throughout the Glorious Qur'an."

Ibn Taymiyah said: "Enjoining patience and forbidding losing hope, can be found in many places throughout the Glorious Qur'an and the Sunnah of Prophet Muhammad (peace and blessings be upon him), this is because one is swayed between two things. First, something he is ordered to carry out, so he should do it, be keen on it, seek Allah's Aid thereto, and never lose heart. Second, something with which he is afflicted beyond his control; so he should show patience and not lose heart." Allah, the Almighty knows best.

Ibn Taymiyah said also: "Man is not entitled to question the Divine Decree when he is ordered to do something, or when he is afflicted with something, which is beyond his control. So, when one is afflicted with any hardship, he should show patience and remain satisfied. Allah, the Almighty says in His Glorious Qur'an: *{No calamity befalls, but by the Leave i.e. Decision and Qadar (Divine Pre-ordainment) of Allah, and whosoever believes in Allah, He guides his heart for the true Faith with certainty, i.e. what has befallen him was already written for him by Allah from the Qadar (Divine Pre-ordainment)}.* And Allah is the All-Knower of everything" (Surah Al-Taghabun: 11) And, *{No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mukhfa) before We bring it into existence. Verily, that is easy for Allah}.* (Surah Al-Hadid: 22)

In this regard, Moses blamed Adam for the fact that humanity was cast from Paradise, as mentioned in the following Hadith: Abu Hurairah (may Allah be pleased with him) reported Allah's Messenger (peace and blessings be upon him) as saying: "There was an argument between Adam and Moses, and Adam was the better of Moses. Moses said to him: 'You are the same Adam, who misled people, and caused them to get out of Paradise.' Adam said: 'You are the same (Moses) whom Allah endowed the knowledge of everything and selected him amongst the people as His Messenger.' His (Moses) said: 'Yes.' Adam then again said: 'Even then you blame me for an affair which had been ordained for me before I was created.'" (Narrated by Muslim) He (Moses) blamed him (Adam) for the calamity that happened because of him and not for the sin itself as Adam (peace and blessings be upon him)

repented and regretted his sin. One, who repents and regrets his sin becomes as if he has never done it. It is not permissible to blame one who repents to Allah and regrets his sinful deeds. Allah, the Almighty knows best.

Ibn Al-Qayyim said: "This Hadith contains many great principles of Faith:

First: It is real, that Allah (Glorified be He) loves (the believers from among His creatures)

Second: He loves what is connected by His Most Beautiful Names and Attributes; thus, He (Glorified be He) is Strong and loves the strong believer; He (Glorified be He) is Witr and loves the witr (i.e. odd numbers); He (Glorified be He) is Beautiful and loves beauty; He (Glorified be He) is All-Knower and loves the men of knowledge; He (Glorified be He) is Clean and loves cleanliness; He (Glorified be He) is Benefactor and loves the benefactors; He (Glorified be He) is Patient and loves the patient, and He (Glorified be He) is Grateful and loves the grateful.

Third: Allah's Love for the believers varies from one to another.

Fourth: Man can gain happiness if he is keen on that which benefits him in this present life and in the Hereafter. Allah, the Almighty knows best.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 58

### It is Prohibited to Malign the Wind

It is reported on the authority of Ubay Ibn Ka'b (may Allah be pleased with him) that Allah's Messenger (peace and blessings be upon him) said: "Do not malign the wind; if you see that which displeases you, say: 'Oh, Allah! We ask of You the good of this wind and the good that it is commanded to bring with it; and we seek refuge with You from the evil of this wind and the evil that it is commanded to bring with it.'" (Narrated by at-Tirmidhi who said it is authentic)

#### FURTHER ISSUES:

1. It is prohibited to malign the wind.
2. Guidance to say good and useful words when one sees something which he dislikes
3. Directing the attention to the fact that the wind is ordered and commanded by Allah Almighty
4. The wind may be commanded with good, or evil.

\* \* \* \* \*

It is reported on the authority of Ubay Ibn Ka'b (may Allah be pleased with him) that Allah's Messenger (peace and blessings be upon him) said: "Do not malign the wind; if you see that which displeases you, say: 'Oh, Allah! We ask of You the good of this wind and the good that it is commanded to bring with it; and we seek refuge with You from the evil of this wind and the evil that it is commanded to bring with it'" (Narrated by at-Tirmidhi who said it is Authentic)

This is certainly true, for the wind is created by Allah, the Almighty and ordered by Him to do certain tasks. So, whosoever vilifies the wind, he curses its Creator, Who is Allah, the Almighty (Glory be His). In fact, cursing the wind cannot be done except by the ignorant people, who know nothing about Allah and His Religion and

Legislation. So, Allah forbids the believing men and women to do the same as the ignorant people and directs them to say what should be said on seeing the wind blowing. The Prophet (peace and blessings be upon him) said, "If you see that which displeases you, say: 'Oh, Allah! We ask of You the good of this wind and the good that it is commanded to bring with it; and we seek refuge with You from the evil of this wind and the evil that it is commanded to bring with it.'" This is a sign of obedience and slavery to Allah and complete subjection to Him and obedience to His Prophet (peace and blessings be upon him).

To conclude, this Hadith proves that it is prohibited to curse or vilify the wind because doing so amounts to maligning Him, Who sent it and this conflicts with the true and correct Oneness of Allah, the Almighty (*Tawheed*).

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 59

Allah's Words,

{...And (they) thought wrongly of Allah - the thought of ignorance}

Allah, the Almighty says, {...And (they) thought wrongly of Allah - the thought of ignorance}. They said, "Have we any part in the affair?" Say (O Muhammad (peace and blessings be upon him)): "Indeed the affair belongs wholly to Allah." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allah might test what is in your breasts; and to purify<sup>11</sup> that which was in your hearts (sins), and Allah is All-Knower of what is in (your) breasts). (Al 'Imran: 154)

Allah, the Almighty says, {...who think evil thoughts about Allah: for them is a disgraceful torment}. (Al-Fat'h: 6)

Ibn Al Qayim said, concerning the first verse: "The explanation of this thought (of the unbelievers) is that they believed that Allah (Glorified be He) would not help His Messenger (peace and blessings be upon him) and that his affair (i.e. Islam) will be forgotten. It is also explained as meaning that the afflictions which befell him were not from Allah's Divine Decree and His Wisdom. It is therefore explained as a denial of Allah's Divine Decree and His Wisdom and denial that the matter (i.e. message) of His Messenger (peace and blessings be upon him) would be completed and that it would prevail over all religions. These were the evil thoughts of the hypocrites and the polytheists as mentioned in the Glorious Qur'an in Surah Al-Fat'h - and they are only that: evil thoughts. Any person who believes that

<sup>11</sup> The Arabic word *Tasleem* has three meanings: (1) To test, (2) To purify, (2) To get rid of (Tajbir Al-Qur'aan)

Falsehood will prevail over Truth (i.e. Islamic Monotheism) continuously, and that it will cause Truth to disappear, or who denies that things occur in accordance with Allah's Divine Decree and His Decision, or denies the overriding wisdom behind His Divine Decree, which is deserving of all praise, and thinks that it is due to an aimless, purposeless will; These are the thoughts of those who disbelieve. Woe to those who disbelieve in the Hell-Fire – and most of them think ill of Allah (Glorified be He), when it concerns that which affects them in particular and what He does to others, and none is saved from such evil thoughts except those who truly know Allah (Glorified be He) and His Divine Names and Attributes and understand the necessity of His Wisdom and of praising Him. Let the wise recipient of good counsel look at himself closely in this matter and repent to Allah (Glorified be He) and ask His Forgiveness for having thought ill of his Lord. And if you were to examine such individuals, you would see each of them in distress and anger with what Allah (Glorified be He) has decreed, blaming and finding fault in it and thinking that it should have been such-and-such. In this, some are more guilty than others. Examine yourself: Are you free from such thoughts? If you are saved from it, you have been saved from a great calamity, but if you are not, I cannot regard you as saved.<sup>447</sup>

#### FURTHER ISSUES:

1. Explanation of the verse in *Surah Al 'Imran*.
2. Explanation of the verse in *Surah Al-Fath*.
3. None is saved from such evil thoughts except those who truly know Allah (Glorified be He) and His Divine Names and Attributes and understand the necessity of His Wisdom and of praising Him.

\* \* \* \* \*

The saying: Allah, the Almighty says, *f...And (they) thought wrongly of Allah - the thought of ignorance. They said, "Here we are part in the affair?" Say (O Muhammad (peace and blessings be upon him)): "Indeed the affair belongs wholly to Allah." Etc.* } (*Surah Al*

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<sup>447</sup> Paraphrased with slight modifications from *Kash Al-Tasheer Explained by Sayyid Sabiq*.

'Iman: 154) This verse was revealed at the time of the Battle of Uhud where Allah, the Almighty says, *{Then after the distress, He sent down security for you. Slumber overtook a party of you,}* i.e. the people of faith, steadfastness, complete reliance upon Allah (Glorified be He) and they are those, who firmly believe in that it is Allah, the Almighty, Who bestows victory on His Prophet Muhammad (peace and blessings be upon him). He says, *{while another party was thinking about themselves},* as how to save their own selves, ignoring the others and the Prophet (peace and blessings be upon him) and they were not able to sleep because of their great fear and terror; *{and thought wrongly of Allah - the thought of ignorance},* as Allah (Glorified be He) says in another places *{Nay, but you thought that the Messenger (peace and blessings be upon him) and the believers would never return to their families, and that was made fair-seeming in your hearts and you did think an evil thought and you became a useless people heading for destruction}* (Surah Al-Fath: 12) Thus, those people thought, when they saw the polytheists gaining victory at that Battle that this would be the last straw that would break the camel's back and that Islam would be destroyed, along with its adherents. Verily, this is the nature of the people of doubt and suspicion, as they lose heart when they encounter any serious problem or urgent hardship. Ibn Jurayj narrated: "It was said to 'Abdullah ibn Uba, 'the Banu Al-Khzayr were killed that day?' He replied, 'Have we any part in the affair?'

Concerning the Battle of Uhud, Ibn Al-Qayim said: The explanation of this thought (of the unbelievers) is that they believed that Allah (Glorified be He) would not help His Messenger (peace and blessings be upon him) and that His affair (i.e. Islam) would be forgotten. It is also explained as meaning that the afflictions, which befall him were not from Allah's Divine Decree and His Wisdom. It is therefore explained as a denial of Allah's Divine Decree and His Wisdom and denial that the matter (i.e. message) of His Messenger (peace and blessings be upon him) would be completed and that it would prevail over all religions. These were the evil thoughts of the hypocrites and the polytheists as mentioned in the Glorious Qur'an in Surah Al-Fath, where Allah, the Almighty says, *{And that He may punish the Munaqiqun (hypocrite men and women, and also the Mushrikun men and women, who think evil thoughts about Allah: for them is a disgraceful torment. And the Anger of Allah is upon them,*

*and He has cursed them and prepared Hell for them - and worst indeed is that destination]. (Surah Al-Fat'h 6) And after all, they are only evil thoughts. Any person, who believes that falsehood will prevail over Truth (i.e. Islamic Monotheism) continuously, and that it will cause Truth to disappear, or who denies that things occur in accordance with Allah's Divine Decree and His Decision, or denies the overriding wisdom behind His Divine Decree, which is deserving of all praise, and thinks that it is due to an aimless, purposeless will. These are the thoughts of those, who disbelieve. Woe to those, who disbelieve in the Hell-Fire - and most of them think ill of Allah (Glorified be He), when it concerns that which affects them in particular and what He does to others, and none is saved from such evil thoughts except those, who truly know Allah (Glorified be He) and His Divine Names and Attributes and understand the necessity of His Wisdom and of praising Him. Let the wise recipient of good counsel look at himself closely in this matter and repent to Allah (Glorified be He) and ask His Forgiveness for having thought ill of his Lord. And if you were to examine such individuals, you would see each of them in distress and anger with what Allah (Glorified be He) has decreed, blaming and finding fault in it and thinking that it should have been such-and-such. In this, some are more guilty than others. Examine yourself! Are you free from such thoughts? If you are saved from it, you have been saved from a great calamity, but if you are not, I cannot regard you as being saved.*

Whoever thinks that Allah will torture His creatures, though they are obedient and sincere and will equate between them and His enemies, he then thinks ill of Allah (Glorified be He).

Whoever thinks that Allah would leave His creatures without commandments and prohibitions and without sending Messengers to them and revealing Divine Scriptures to them, he then thinks ill of Allah (Glorified be He).

Whoever thinks that Allah would not gather all His creatures together in the Day of Resurrection in order to give a good reward to the obedient and punish the disobedient, and to show to all His creatures that which they disputed over in this present life of ours, and the truthfulness of all His Messengers (peace be upon them), he then thinks

### **ill of Allah, the Almighty (Glorified be He)**

Whoever thinks that Allah would waste the reward of the believers and punish them because of sins they never committed, or that He (Glorified be He) would aid His enemies with miracles from Himself, he then thinks ill of Allah (Glorified be He).

Whoever thinks that Allah, the Almighty has informed us about Himself by likening Himself to any of His creatures, he then thinks ill of Allah (Glorified be He).

Whoever thinks that there is in Allah's Kingdom, what He does not like or want, or what He is unable to make, he then thinks ill of Allah (Glorified be He).

Whoever thinks that Allah, the Almighty was not capable of doing something and then He (Glorified be He) became Able to do it, he then thinks ill of Him (Glorified be He).

Whoever thinks that Allah, the Almighty does not hear, listen, or know what exists, nor the number of heavens, stars, children of Adam and their actions and sayings, he then thinks ill of Allah (Glorified be He).

Whoever thinks that Allah, the Almighty has no Hearing, Sight, Speech, Will, Knowledge, and that He does not speak with any of His creatures or moreover never speaks, he then thinks ill of Allah (Glorified be He).

Whoever thinks that Allah, the Almighty is not above The Throne apart from His creation, he then thinks ill of Allah (Glorified be He).

Whoever thinks that Allah, the Almighty loves disbelief, debauchery, disobedience and corruption just like His love for belief, righteousness, obedience and doing good, he then thinks ill of Allah (Glorified be He).

Whoever thinks that Allah, the Almighty does not love, or hate, or get angry or show wrath, or take friends, or take enemies, he then thinks ill of Allah (Glorified be He).

Whoever thinks that Allah, the Almighty has begotten a son, or has

taken a partner, or that one can intercede with Him without His Permission, or that there are between Him and His creatures means or intercessors, who raise the creatures' requests and supplications, or that He set up guardians for His creatures to seek their intercession with Him, he then thinks ill of Allah (Glorified be He).

Whoever thinks that what is with Allah, the Almighty can be gained through sins and disobedience whereas it is really gained by good deeds and obedience, he then thinks ill of Allah (Glorified be He).

Whoever thinks that one, who leaves something for Allah's Sake, will not be rewarded and compensated, he then thinks ill of Allah (Glorified be He).

Whoever thinks that Allah, the Almighty shows His Wrath to one of His slaves without a just cause and that He (Glorified be He) punishes him for nothing, he then thinks ill of Allah, the Almighty.

Whoever thinks that if he obeys Allah, invokes Him and seeks His Aid, and puts his trust in Him, that He will let him down and disappoint him, he then thinks ill of Him (Glorified be He).

Whoever thinks that if he disobeys Allah, He will reward him and let him enter Paradise, he then thinks ill of Allah (Glorified be He).

Whoever thinks that if he angers Allah and disobeys Him and then takes besides Him guardians and invokes an angel, a human being, dead or alive, seeking their intercession with Him and looking for their benefit and salvation from the torment of the Hell-Fire, he then thinks ill of Allah.

In fact, most people think ill of Allah, the Almighty. As many humans think that they are unlucky, that they deserve much more than they already possess, as if they are saying: "I have been wronged by my Lord, (i.e. Allah) Who deprived me of that which I rightly deserve." So, Muslims should never think ill of Allah (Glorified be He) in any of the aforementioned ways or in any other possible way. Allah, the Almighty knows best.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 60

### Those Who Deny the Divine Decree

"Abdullah Ibn 'Umar swore by Him (the Lord) (and said): *If any one of them (who does not believe in the Divine Decree) had with him gold equal to the bulk of (the mountain) Uhud and then, spent it (in the way of Allah), Allah would not accept it unless he affirmed his faith in Divine Decree.*" Then, 'Abdullah Ibn 'Umar said, *Allah's Messenger (peace and blessings be upon him) said, "That you affirm your faith in Allah, in His angels, in His Books, in His Messengers, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil."* (Sahih Muslim)

"Ubadah Ibn As-Samit once said to his son, "O sonny! You will never find the taste of faith unless you get to know that what has afflicted you was not to miss you, and what has missed you was not to afflict you. I have heard Allah's Messenger (peace and blessings be upon him) as saying, 'Verily, the first thing Allah has created was the Pen. Allah said to it, "Write". The Pen said, "O my Lord! What should I write?" Allah said: "Write the decrees of everything till the Last Hour is established.' O sonny! I have heard Allah's Messenger (peace and blessings be upon him) as saying, "Whoever dies (while believing in anything) other than this he is not from me (i.e. from my Ummah)"

In a narration of Ahmed, "Verily, the first thing Allah has created was the Pen. Allah said to it, "Write! And it wrote then all that would occur (or exist) till the Day of Judgment."

In another narration of Ibn Wahb, Allah's Messenger (peace and blessings be upon him) said, "*Whoever does not believe in the Divine Decree about good and evil, Allah will burn him in the Fire*"

In the Musnad of Imam Ahmad and Sunan of At-Tirmidhi on the authority of Ibn Ad-Dalami who said, "I went to Uba Ibn Ka'b and said, 'I have something in my heart pertaining to the Divine Decree. So, tell me anything that may Allah remove this (bad feeling) from my

*heart*" Ubai said. "If you spend (in the way of Allah) gold equal to the bulk of the mountain Ubud, Allah will not accept it unless you affirm faith in the Divine Decree. You should know that what has afflicted you was not me to miss you, and what has raised you was not to afflict you. You should also know that if you do on this (i.e. while you do not believe perfectly in the Divine Decree), you will be one of the deniers of Hell-fire." Ibn Ad-Darani said, "Afterwards, I went to 'Abdullah ibn Mas'ud, Shu'aib ibn Al-Yaman and Zaud ibn Thabit, all of them told me the same narration from Prophet Muhammad (peace and blessings be upon him)." (An Authentic Hadith narrated by Al-Hakim in his Sahih)

#### FURTHER ISSUES:

1. Affirming faith in the Divine Decree is obligatory.
2. Explaining how to believe in the Divine Decree.
3. Lack of fulfillment for those who do not believe in the Divine Decree.
4. No one is to find the taste of faith unless he affirms faith in the Divine Decree.
5. The first thing to be created by Allah Almighty.
6. The Pen wrote everything from that point of time till the establishment of the Last Hour.
7. Prophet Muhammad's innocence from those who do not believe in the Divine Decree.
8. The earlier pious Muslims used to remove suspicions and doubts by asking the scholars.
9. The scholars answered him and removed his suspicions only through the Hadiths of Prophet Muhammad (peace and blessings be upon him).

\* \* \* \* \*

Abu Dawud narrated from 'Abdal 'Aziz ibn Abu Hizam, from his father on the authority of 'Abdullah ibn 'Umar (May Allah be pleased with them both) that the Prophet (peace and blessings be upon him)

said, "Al-Qadriyyah (i.e. those who deny the Divine Decree) are the magi of this Ummah, do not visit them if any of them is sick; and do not attend their funerals if any of them dies."

On the authority of 'Umar, from a man from among the Ansar (helpers of the Prophet (peace and blessings be upon him)) from Hudhairah Ibn Al-Yaman (May Allah be pleased with them both), who narrated that Prophet Muhammad (peace and blessings be upon him) said, "Every Ummah has its own portion of the magi. The magi of this Ummah are those, who deny the Divine Decree. Whoever dies from among them, you should not attend his funeral, whomever gets ill from among them, you should not visit him. They are the escorts of the Dajjal."

'Abdullah Ibn 'Umar swore by Him (the Lord) (and said), "If any one of them (who does not believe in the Divine Decree) had with him gold equal to the bulk of (the mountain) Uhud and then, spent it (in the way of Allah), Allah would not accept it unless he affirmed his faith in the Divine Decree." Then, 'Abdullah Ibn 'Umar said, Allah's Messenger (peace and blessings be upon him) said, "That you should affirm your faith in Allah, in His angels, in His Books, in His Messengers, on the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil." (Sahih Muslim)

It is narrated on the authority of Yahya Ibn Ya'far that the first man, who discussed Al-Qadar (the Divine Decree) in Basra, was Mu'bad Al-Khaizan I, along with Hamad Ibn 'Abdir-Rahman Al-Husayni set out for Pilgrimage or for 'Umrah and said: "Should it so happen that we come into contact with one of the Companions of the Messenger of Allah (peace and blessings be upon him) we shall ask him about what is said about Al-Qadar (Divine Decree)." Accidentally we came across 'Abdullah Ibn 'Umar Ibn Al-Khaizan (May Allah be pleased with them both), while he was entering the mosque. My companion and I surrounded him. One of us stood on his right and the other stood on his left. I expected that my companion would authorize me to speak. I therefore said, "Abu 'Abdir-Rahman! There have appeared some people in our land, who recite the Glorious Qur'an and pursue knowledge. And then after talking about their affairs, added 'They (such people) claim that there is no such thing as Divine Decree

*and events are not predestined.* ' He (Abdullah Ibn 'Umar) said, 'When you happen to meet such people tell them that I have nothing to do with them and they have nothing to do with me. And verily they are in no way responsible for my (belief).' 'Abdullah Ibn 'Umar swore by Him (the Lord) (and said), 'If anyone of them (who does not believe in the Divine Decree) had with him gold equal to the bulk of (the mountain) Uhud and then spent it (in the way of Allah), Allah would not accept it unless he affirmed his faith in the Divine Decree.' He further said, 'My father, 'Umar Ibn Al-Khattab (May Allah be pleased with him), told me: 'One day we were sitting in the company of Allah's Messenger (peace and blessings be upon him) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him. At last he sat with the Messenger (peace and blessings be upon him). He knelt before him, placed his palms on his thighs and said: 'Muhammad, inform me about Al-Islam.' The Messenger of Allah (peace and blessings be upon him) said, 'Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the Messenger of Allah, and you establish Prayer, pay Zakah, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough to bear the expense of) the journey.' He (the inquirer) said, 'You have told the truth.' He ('Umar Ibn Al-Khattab) said, 'I amazed at that he would put the question and then he would himself verify the truth.' He (the inquirer) said, 'Inform me about Iman (Faith).' He (the Prophet (peace and blessings be upon him)) replied, 'That you affirm your faith in Allah, in His angels, in His Books, in His Messengers, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil.' He (the inquirer) said, 'You have told the truth.' He (the inquirer) again said, 'Inform me about Al-Ihsan (Perfection in performing good deeds).' He (the Prophet (peace and blessings be upon him)) said, 'That you worship Allah as if you see Him, for though you don't see Him, verily, He sees you.' He (the inquirer) again said, 'Inform me about the Hour (of Doom).' He (the Prophet (peace and blessings be upon him)) remarked, 'The one, who is asked knows no more than the one who is inquiring (about it).' His (the inquirer) said, 'Tell me some of its signs.' He (the Prophet (peace and blessings be upon him)) said, 'That the slave-girl will give birth to her master, that you will find barefooted, destitute goat-hands vying with one another in the construction of magnificent buildings.' He (the

narrator, 'Umar Ib Al-Khalabi) said, 'Then he (the inquirer) went on his way but I stayed with him the Prophet (peace and blessings be upon him) for a long while. He then, said to me, "Umar, do you know who this inquirer was?" I replied, "Allah and His Messenger know best." 'He the Prophet (peace and blessings be upon him) remarked, 'He was Gabriel (the Angel). He came to you in order to instruct you in matters of religion.' " (Sahih Muslim)

This Hadith indicates that affirming faith in the Divine Decree is one of the six articles of faith. So, whoever denies the Divine Decree, he thus denies one of the cornerstones of the religion of Islam. This is totally rejected, for Allah, the Almighty says in His Glorious Qur'an, (*Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those, who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.*) (Surah Al-Baqarah; 85)

'Ubaidah Ibn As-Samit once said to his son, "O my son! You will never taste the sweetness of faith, unless you get to know that what has afflicted you was not to miss you, and that what has missed you was not to afflict you. I have heard Allah's Messenger (peace and blessings be upon him) say, 'Verily, the first thing Allah created was the Pen. Allah said to it, "Write". The Pen said, "O my Lord! What should I write?" Allah said, "Write the decrees of everything till the Last Hour is established.' O my son! I have heard Allah's Messenger (peace and blessings be upon him) say, 'Whoever dies (while believing in anything) other than this, he is not from me (i.e. from my Ummah).' " In his Ma'noon, Imam Ahmad mentioned a lengthier version of that Hadith that reads: 'I was told by Al-Hasan Ib Sirar, from Laih, from Mu'ayyah, from Ayyub Ib Ziyad, from 'Ubaidah Ib Al-Walid Ibn 'Ubaidah as saying: "I entered upon 'Ubaidah (Ibn As-Samit) while he was on his deathbed. I said, 'O father! Counsel me.' He ('Ubaidah) said, 'Help me to sit down,' and he added, 'O my son! You will never find the taste of faith, or reach the reality of knowing Allah, unless you affirm faith in the Divine Decree about good and evil.' I said, 'O father! How can I know what is good and what is evil?' He said, 'You should know that what has afflicted you, was not to miss you, and that what has missed you was not to afflict you. O my son! I heard Allah's Messenger (peace

*and blessings be upon him) say, 'Verily, the first thing Allah created was the Pen. Allah said to it, 'Write'. And the Pen wrote the decrees of everything till the Last Hour is established. O my son! If I die while believing in anything other than this I will enter Hell-fire.'"* (Reported by Al-Tirmidhi and Imam Ahmad)

This Hadith indicates the comprehensiveness of Allah's Knowledge. Allah, the Almighty says in His Glorious Qur'an, *{It is Allah Who has created the seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds all things in (His) Knowledge}.* (Surah At-Talaq: 12)

When Imam Ahmad was asked about the meaning of *Al-Qadar* (Divine Decree) he replied, "*Al-Qadar* is Allah's Omnipotence." Ibn 'Aqil praised Imam Ahmad for saying this.

The meaning of this statement is that nothing can prevent Allah's Omnipotence or Ability. However, those who deny the Divine Decree, automatically deny Allah's Omnipotence and in this way they are misled.

In the *Mawdu'* of Imam Ahmad and the *Sunan* of Al-Tirmidhi, on the authority of Ibn Ad-Dakrani, who said, "*I went to Ubar ibn Ka'b and said, 'I have something in my heart pertaining to the Divine Decree. So, tell me anything that Allah may remove this (bad feeling) from my heart.'* Ubar said, '*If you spend (in the way of Allah) gold equal to the bulk of the mountains) Uluh, Allah will not accept it unless you affirm faith in the Divine Decree. You should know that what has afflicted you was not to miss you, and what has missed you was not to afflict you. You should also know that if you die on day (i.e. while you do not believe perfectly in the Divine Decree), you will be one of the denizens of Hell-fire.'*" Ibn Ad-Dakrani said, "Afterwards, I went to 'Abdullah ibn Mas'ud, Hudhayfah ibn Al-Kayyim and Zaid ibn Thabit, all of them told me the same narration from Prophet Muhammad (peace and blessings be upon him)."

 (An Authentic Hadith narrated by Al-Hakim in his *Sahih*)

Ibn Ad-Dakrani was Abu Basir or Abu Basir. His name was 'Abdullah ibn Faruz. The wording (of a similar Hadith) that is

reported by Abu Dawud reads as follows. "If Allah tortures the people of both His Heavens and Earths, He will be torturing them without being unfair to them (i.e. they certainly deserve that). But, if He shows Mercy to them, His Mercy will be - for them - better than their own deeds. If you spend (in the way of Allah) gold equal to the bulk of (the mountain) Uhud, Allah will not accept it unless you affirm faith in the Divine Decree. You should know that what has afflicted you, was not to miss you, and what has injured you was not to afflict you. You should also know that if you die on that (i.e. while you do not believe perfectly in the Divine Decree), you will be one of the denizens of Hell-fire." He said, "I went to 'Abdullah ibn Mar'ad and he told me the same. Then, I went to Hudayfah ibn Al-Karwan, who told me the same. Then, I went to Zaid ibn Thabit, who told me the same as well." (Reported by Ibn Majah)

‘Ibn Kathir’ said, “It was reported from Sufyan, from Maqriz, from Rab‘iy ibn Hursah, from a man, from ‘Ali ibn Abi Talib as saying; Allah’s Messenger (peace and blessings be upon him) said, “A man will not be a perfect believer unless he believes in four things. To testify that none has the right to be worshipped but Allah, and that I am Allah’s Messenger whom He sent with the Truth, to believe in the Resurrection after death, and to believe in the Divine Decree about good and evil.” Reported by Al-Tirmidhi, from An-Nadr ibn Sa‘ad, from Shu‘bah, from Maqriz. Also, Al-Tirmidhi reported it from the Hadith of Abu Dawud At-Tayyib, from Shu‘bah, from Rab‘iy, from ‘Ali.

In addition, it is stated in Sahih Muslim from the narration of ‘Abdullah ibn Wahb and others, from Abu Hanifah Al-Khawalid, from ‘Abdur Rahman Al-Huthi, from ‘Abdullah ibn ‘Amr as saying; Allah’s Messenger (peace and blessings be upon him) said, “Allah ordained the measures (of quality) of the creation, fifty thousand years before He created the heavens and the earth, as His Throne was upon water” (Sahih Muslim, and it is reported by Al-Tirmidhi).

To conclude, all these Hadiths and narrations contain severe threats for those, who deny the Divine Decree.

#### A Note of Great Importance:

The question of whether the fate of man is predestined or he himself is the architect of it, is a question, which has often been

discussed by scholars throughout times. This problem is significantly important as no sensible man, not even the ignorant man, can afford to ignore it. Faith in the Divine Decree has a very deep impact upon our lives, and we always find our lives wavering between determinism and freewill. As a man looks around and then looks to his own self and within himself, he finds that there are hundreds of things involved in shaping and reshaping all things, of which he has no hand, e.g. in determining the climate of the land in which he is born, in determining the courses of rivers, which flow theron and in determining the nature of the soil. He finds himself absolutely powerless. As he looks to himself, he finds that there are so many things in him, which are beyond his control, viz. the measure of intellect he has been endowed with, the shape and form of his physical structure with which he has been sent to this world, and the inclinations and so many other qualities of head and heart, which are embedded in his very nature. In all these aspects of life he finds himself helpless before the Great and Mighty Power that created him.

On the other hand, there are so many things in which man finds himself quite empowered. As he looks at the marvelous achievements of man despite all odds, he finds it difficult to believe that he is a mere puppet in the mighty hand of Nature. This problem of predestination and freewill, in which man finds his life hanging, has been adequately solved by the Qur'an and the Sunnah. Below, is given a brief summary of their explanations. The first principle, which Islam lays down in regard to the Divine Decree is that man is neither completely the master of his fate nor is he bound to the blind law of predestination. So far as the sovereignty of Allah's Will is concerned, it is All-Pervading and nothing falls outside its domain. Therefore, not even a leaf, stirs without His Will.

It is His Will that prevails everywhere. Allah, the Almighty says in His Glorious Qur'an, (*To Allah belongs the Kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.*) (Surah Ash-Shura 49-50)

Therefore, men are, completely subordinate to the overriding Power of Allah, they cannot do anything unless Allah so wills. *{He whom Allah guides, he is the rightly guided; but he whom He sends astray, for him you will find no Wali (guiding friend) to lead him to the Right Path}*. (Surah Al-Kahf: 17)

His mighty Grasp is, therefore, over everything. The Almighty Lord, Who has created everything and has determined its nature and course, has in His infinite Wisdom and Mercy, conferred upon man a limited autonomy according to which a man is free to do or not to do a certain thing. It is because of this autonomy, enjoyed by man that he is held accountable for his deeds. The concept of human responsibility and man's accountability for his deeds and misdeeds, becomes meaningless if he is supposed to be deprived of this autonomy. There are a large number of verses in the Glorious Qur'an, which make a pointed reference to the autonomy conferred upon man. Allah, the Almighty says, *{Man shall have nothing but that what he strives for}*. (Surah An-Najm: 39) and, *{Allah does not change the condition of a people until they change it themselves}*. (Surah Al-Anfal: 53, Surah Ar-Ra' d: 11) and, *{Those, who strive in His path, are guided in the right path, while those who persist in decadent and sinful living have their hearts sealed against faith}*. (Surah Al-Baqarah: 7, 26) and, *{Allah does not compel belief and leaves the people free to believe or disbelieve}*. (Surah Al-An'am: 35, 150, Surah An Nahl: 9) and, *{Whoever has done an atom's weight of good shall meet with its reward and whoever has done an atom's weight of evil shall meet with its consequences}*. (Az-Zalzalah: 7-8).

In this connection, it should be borne in mind that the words "Divine Decree" used in the Qur'an does not always signify something predetermined. At times it implies a measure, or the latent potentialities or possibilities with which Allah created man and all things of Nature. For example: *{He created everything for its Divine Decree (or its Measure)}*. (Surah Al-Furqan: 2) In Surah Al-Qamar, verse 9, Allah says: *{We created everything according to a Measure or Divine Decree}*. In both these verses, Divine Decree implies the inward reach of things, their latent potentialities or possibilities.

The idea of Divine Decree, as we find in the Hadith, is that Allah

wrote down the decrees regarding the created world, fifty thousand years before He created the Heavens and the Earth. This does not in any way mean that Allah created a blank Universe, finished off and complete, bound to the iron formulae of Nature. Here the idea behind Divine Decree is that the creation of this universe is not accidental but something preplanned and pre-conceived, and it was shaped according to the Grand Design of the Greatest Designer. There is no element of chance in the creation of this Universe, everything is well-set and well-planned.

The idea that Allah has foreknowledge of everything that He created, and that events unfold themselves exactly according to it, does not imply that human beings have been completely deprived of the freedom of action. The foreknowledge of Allah, is an acknowledged fact, but it should not be interpreted in the sense of predestination, for if we do so, we shall have to perceive eternity as a storehouse of ready-made events, from which they drop one by one like particles of sand in a glass hour. If we consider foreknowledge to be a reflecting mirror, we shall be depriving the Creator and the Controller of the Universe of His Creative activity.

Dr. Muhammad Iqbal has shed a good deal of light over this issue. He says: "Divine knowledge must be conceived as a living creative activity to which the objects that appear to exist in their own right, are organically related. By perceiving Allah's Knowledge as a kind of reflecting mirror, we no doubt realize His fore-knowledge of future events, but it is obvious that we do so at the expense of His freedom. The future certainly pre-exists in the organic whole of Allah's creation, but it pre-exists as an open possibility, not as a fixed order of events with definite outlines."

We should bear in mind that the idea of past, present and future is something relative and conceived by the finite mind of man. It is, however, a great in the sight of Allah, the All-Seeing. The whole expanse of eternity lies before Him outside the domain of time. Knowledge is, therefore, an act of creative activity and not the mere reflection of it. When He decrees a thing, it happens and He knows it before it happens. Allah, is the free Creator.

Therefore, the concept of predestination in Islam, does not in any

way mean helpless abandonment of oneself to otherwise unwelcome fate. Rather, it means co-operation with Allah, studying His Will and bringing oneself into union with His Planning Will. Divine Decree, as perceived by Islam is, thus, by no stretch of imagination, fatal to the freedom of conduct and unfoldment of one's inherent possibilities; it is a source of inspiration and encouragement and opens up vast fields of human activity. It is not a message of despondency and despair, but a source of solace, comfort and inspiration and a powerful means of evoking a sense of purity and humility and self-surrender to the Will of Allah. It does not inculcate frustration and pessimism in the mind, making one's life dark and dreary, devoid of hope and promise for the future, but it teaches one to put his heart and soul in the sublime work as assigned to him by his Master.<sup>14</sup>

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<sup>14</sup> Quoted from Sahih Muslim's Translation by 'Abdul Hamid Siddiqui (Translator).

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 61

### The Picture-makers

Abu Hurairah (May Allah be pleased with him) narrated. I heard the Prophet (peace and blessings be upon him) as saying, "Allah said, 'Who are most unjust than those who try to create something like My creation? I challenge them to create even a smallest ant, a wheat grain or a barley grain.'" (Al-Bukhari and Muslim)

'Aishah (may Allah be pleased with her) reported: Allah's Messenger (peace and blessings be upon him) returned from a journey when I had placed a curtain of mine having pictures over (the door of) a chamber of mine. When Allah's Messenger (peace and blessings be upon him) saw it, he tore it and said, "The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allah's creation." So we turned it (i.e., the curtain) into one or two cushions." (Al-Bukhari and Muslim)

'Abdullah ibn 'Abbas reported: I heard Allah's Messenger (peace and blessings be upon him) as saying: "All the painters who make pictures would be in the fire of Hell. The soul will be breathed in every picture prepared by him and it shall pursue him in the Hell." (Al-Bukhari and Muslim)

Ibn 'Abbas (May Allah be pleased with him) reported: I heard Muhammad (peace and blessings be upon him) saying, "Whoever makes a picture in this world will be asked to put life into it on the Day of Resurrection, but he will not be able to do so." (Al-Bukhari and Muslim)

Imam Muslim narrated on the authority of Abu Al-Hayyaj as saying: "Ali ibn Abi Talib (May Allah be pleased with him) said to me: 'Would I tell you what I was told by Allah's Messenger (peace and blessings be upon him)? You should not let a picture unless you deform it, nor a high grave unless you level it (to the ground)'" (Sahih Muslim)

## FURTHER ISSUES:

1. The severe punishment prepared for picture-makers
2. The rationale of that is acting impudently before Allah the Almighty Who says, "Who are more unjust than those who try to create something like My creation?"
3. Allah's Omnipotence versus the creatures' inability. Allah says, "I challenge them to create even a smaller ant, a wheat grain or a barley grain".
4. Picture-makers will receive the severest of all punishments.
5. Allah Almighty creates souls equal to the number of pictures made by the picture-maker with which he is to be tortured in Hell-fire.
6. The picture-maker is to be asked to breathe life into his pictures.
7. Obligation of deforming the pictures whenever found.

\* \* \* \*

This chapter discusses the grave punishment of the picture-makers. The Prophet (peace and blessings be upon him) mentioned the rationale behind this, which is that they try to make the like of Allah's creation. This is absolutely rejected because Allah, the Almighty is the One, Who has the right to create and ordain. He is the Lord of everything and all dominion. He is the Creator of all things and is the One, who originated and bequeathed all creatures. He breathed life into all creatures and subjects. Allah, the Almighty says in His Glorious Qur'an, (*That is He: the All-Knower of the unseen and the seen, the All-Mighty, the most Merciful. Who made everything He has created good, and He began the creation of man from clay. Then He made her offspring from some of despised water (male and female sexual discharge). Then He fashioned him in due proportion, and breathed into him the soul (created by Allah for that person); and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!*) (Surah As-Saqrah, 6-9) So, the problem is that the painter tries to make the like of Allah's creation. Hence, he incurs the severest of all punishment and is to be asked to breathe life into the pictures he made, which he will not be able to do. Again, the sin those picture-makers commit, is one of

the most grievous ones.

This punishment is relevant to one, who tries to make the like of Allah's creation, so, what about the one who assigns partners and associates to Allah in terms of worship? Assigning others to Allah in terms of worship, is the most grievous sin ever done against Allah, the Almighty. Because of this, Allah, the Almighty sent His Messengers and revealed His Books to clarify this act of *Shirk* (polytheism) and to forbid the people from doing it, and to purify their intention in doing all the acts of worship for Allah Alone. Consequently, Allah, the Almighty saved His Messengers and those who obeyed and followed them, and destroyed those who denied His Oneness and continued to observe *Shirk* (polytheism) and assigning partners to Him. Allah, the Almighty says in His Glorious Qur'an, (*Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allah in worship, he has indeed deserved a tremendous sin*<sup>122</sup>). (*Surah An-Nisa' 48*) And, He says, (*And whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place*). (*Surah Al-Hajj 31*)

The following Hadiths also show the severe penalty of those who try to make the like of Allah's creation. Abu Hurairah (May Allah be pleased with him) narrated. I heard the Prophet (peace and blessings be upon him) say, "Allah" said, "Who are more wretched than those who try to create something like My creation? I challenge them to create even a smallest ant, a wheat grain or a barley grain." (Al-Bukhari and Muslim)

'Aishah (May Allah be pleased with her) reported, "Allah's Messenger (peace and blessings be upon him) returned from a journey

<sup>122</sup> Abu (May Allah be pleased with him) reported: The Prophet (peace and blessings be upon him) said, "Allah will say to that person of the (Hell) Fire, who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes.' Then Allah will say, 'While you were in the backbone of Adam, I asked you much less than this, i.e. not to worship others besides Me, but you insisted on worshipping others besides me.' (Sahih Al-Bukhari, Vol. 4, Hadith No. 551) (Quoted by Translator)

*when I had placed a curtain of mine having pictures over (the door of) my chamber. When Allah's Messenger (peace and blessings be upon him) saw it, he tore it and said, "The people, who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allah's creation." So we turned it (i.e., the curtain) into one or two curtains." (Al-Bukhari and Muslim)*

*"Abdullah ibn 'Abbas (May Allah be pleased with him) reported: "I heard Allah's Messenger (peace and blessings be upon him) say: "All the painters, who make pictures would be in the fire of Hell. The soul will be breathed into every picture prepared by him and it shall punish him in the Hell." (Al-Bukhari and Muslim)*

*Ibn 'Abbas (May Allah be pleased with him) reported, I heard Muhammad (peace and blessings be upon him) say, "Whoever makes a picture in this world will be asked to put life into it on the Day of Resurrection, but he will not be able to do so." (Al-Bukhari and Muslim)*

*Imam Muslim narrated on the authority of Abu Al-Hayyaj: "Ali ibn Abu Talib (May Allah be pleased with him) said to me, "Would I tell you what I was told by Allah's Messenger (peace and blessings be upon him)? You should not leave a picture unless you deform it, nor a high grave unless you level it (to the ground)." (Sahih Muslim)*

*'Abu Al-Hayyaj' was Hayyan ibn Husain. 'Ali' was Ibn Abu Talib, the Leader of the Faithful (May Allah be pleased with him).*

This last Hadith shows the Prophet's orders to 'Ali that he should not leave a picture unless he deforms it, nor a high grave unless he levels it. Prophet Muhammad (peace and blessings be upon him) ordered the pictures to be deformed for they try to imitate Allah's creation. As for leveling the graves to the ground, it is because making them high in status, gives trials and trials to the people, as they glorify the dead. This leads to Shirk (polytheism) and setting up others in terms of worship to Allah, the Almighty. Thus, caring for these matters and the like, is one of the targets, interests and duties of religion. When Muslims show some leniency in these matters, many forbidden acts emerge. Numerous Muslims become enchanted by the dead dwellers of the graves that turned into lodgings for those who glorify them. They

shifting acts of worship to these graves such as: supplication, seeking aid, seeking refuge, invocation, slaughering animals for sacrifice, making vows, etc. and many other acts of worship that should be done only for Allah, the Almighty, the only One Who has the right to be worshipped.

Ibn Al-Qayim said: "Whoever compares the Sunnah of Allah's Messenger (peace and blessings be upon him) and the actions of the honorable Companions concerning the graves, to the actions of the people of today, surely he will find great contradictions. Allah's Messenger (peace and blessings be upon him) forbade performing the prayers before the graves, while they (the deviant people of today) perform the prayers before and around them (the graves). He forbade Muslims to take the graves as mosques, while they build mosques at the graves which they call "Shrines". He (peace and blessings be upon him) forbade to lighten the graves with lamps, while they make provision to lighten them. He (peace and blessings be upon him) forbade gathering at the graves and thus take them as places of celebration, while they now actually take them as places of feasts and gatherings. He (peace and blessings be upon him) ordered the graves to be leveled to the ground in the Hadith that was narrated by Abu Al-Hayyaj who said: "Ali Ibn Abu Tabb (May Allah be pleased with him) said to me: 'Would I tell you what I was told by Allah's Messenger (peace and blessings be upon him)? You should not leave a picture unless you deform it, nor a high grave unless you level it (to the ground).' (Sahih Muslim) Tuthurah Ibn Shuba (May Allah be pleased with him) reported: "We were with Fazaloh Ibn 'Ubad in the land of the Romans (a place called Dardas). One of our companions passed away. Consequently, Fazaloh ordered his grave to be leveled to the ground. Then, he said, 'I have heard Allah's Messenger (peace and blessings be upon him) ordering them to be leveled to the ground'" (Sahih Muslim).

However, the people of today disobey these two Hadiths, as they elevate the structures of graves to look like houses and even cover them with domes as well. Also, Allah's Messenger (peace and blessings be upon him) forbade building over the graves or decorating them with pictures. Jaber Ibn 'Abdullah (May Allah be pleased with them both) reported: "Allah's Messenger (peace and blessings be upon him) forbade the graves to be decorated with pictures, or domes to be built

*over them, or buildings to be raised over them.*" (Sahih Muslim) Also, he (peace and blessings be upon him) forbade writing on graves. Abu Dawud reported in his *Sunan* from Jabir ibn 'Abdullah (May Allah be pleased with them both) that Allah's Messenger (peace and blessings be upon him), "forbade the decorating of graves with pictures, or writing on them." (Abu Dawud) However, the people of today put boards on them on which they write some Qur'anic verses and other things. Also, Abu Dawud reported from Jabir ibn 'Abdullah (May Allah be pleased with them both) that, "Allah's Messenger (peace and blessings be upon him) forbade decorating graves with pictures, or writing anything on them, or adding any other materials to them." (Abu Dawud) However, the people of today add rocks, dust, baked bricks and other things as well. Ibrahim An-Nakhi'i said, "They (the earlier pious Muslims) hated baked bricks to be added to their graves."

The point here is that, those who venerate and glorify the graves, those who lighten them with lamps, build mosques over them, and construct domes over them have deviated from the *Sunnah* and are deniers of the ordinances of Prophet Muhammad (peace and blessings be upon him). In addition, building mosques over the graves and lighting them with lamps are considered Major Sins. Many jurists have declared these acts to be forbidden. .

Abu Muhammad Al-Maqdisi said: "Should lightening the graves with lamps be permitted, those who do that would not be cursed. This act was forbidden for it constitutes extravagance in spending money and represents excessiveness in glorifying the graves to the extent that approaches worshipping idols. In addition, it is not permitted to make mosques at the graves, for Allah's Messenger (peace and blessings be upon him) forbids this in the following Hadith: 'A'ishah and 'Abdullah ibn 'Abbas (May Allah be pleased with them) reported: "When the last moment of the life of Allah's Messenger (peace and blessings be upon him) came, he started putting his 'Khamis' on his face and when he felt hot and short of breath he took it off his face and said, 'May Allah curse the Jews and Christians for they built the places of worship at the graves of their Prophets.' The Prophet (peace and blessings be upon him) was warning (Muslims) of what those people had done." (Al-Bukhari and Muslim) Also, performing prayers at the graves is similar to venerating the idols through prostrating oneself in front of them.

Truly, idol worship started by venerating the dead through making pictures of them and performing prayer in their presence.

Deviant people practice some kind of pilgrimage to certain graves and they establish given rituals to be observed there. Some of them authored a book entitled, "Rituals of Pilgrimage to Graves," as similar to those of the Sacred Places of Muslims in Makkah and Madinah. This is an obvious deviation from the religion of Islam and is similar to idol worship. Furthermore, there are great differences between Allah's and His Prophet's legislation and the acts of those, who went astray and started to glorify and venerate graves. Again, those who glorify graves commit countless sins and deviations such as the following:

To be infatuated with the graves and to glorify them, to hold gatherings there similar to feasts; to travel to them; to show similarity to idol worshippers; to serve and hang curtains over them; to stay near them and consider that staying near the graves is much better than staying near the Sacred Mosque; they also consider serving the graves much better than serving the mosques, they severely punish the guardians of the grave if the lamps are put off at night; and they make endowments and vows for the graves and their servants. In addition, those who worship the graves think that their dead residents can remove their afflictions, make them victorious over their enemies, cause rain to fall, alleviate calamities, meet their needs, and relieve the distressed.

They also commit the following sins. They incur upon themselves Allah's and His Prophet's curse and damnation through taking the graves as places of worship and lighting them with lamps. They also commit Major Shirk before these graves. They harm the dead residents of these graves through what they do there. Really, the dead residents of the graves, hate their doings and reject them, as Prophet 'Isa (Jesus peace and blessings be upon him) hates and rejects what the Christians do at his grave. Likewise, the Prophets, guardians and prove open hate what the likes of the Christians do at their graves. On the Day of Judgment, they will declare their innocence of all these wrong doings made by those who glorify the graves. Allah, the Almighty says in His Glorious Qur'an, *(And on the Day when He will gather them together and that which they worship besides Allah (idols, angels, pious men,*

saints, 'Iba (Jesus) - son of Maryam (Mary)<sup>12</sup>]. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?" They will say: "Glorified are You! It was not for us to take any Auliyaa' (Protectors, Helpers) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss)). (Surah Al-Purman: 17-18) And, Allah, the Almighty says, [And (remember) when Allah will say (on the Day of Resurrection): "O 'Iba (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allah?'" He will say: 'Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours. Truly, You, only You, are the All-Knower of all that is hidden (and unseen). Never did I say to them except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). If You punish them, they are Your slaves, and if You forgive them, surely You, only You, are the All-Mighty, the All-Wise"<sup>13-14</sup>]. (Surah Al-Ma'idah, 116-118) Also, we

<sup>12</sup> Mu 'abb ibn 'Abbas (May Allah be pleased with him) narrated: While I was riding behind the Prophet (peace and blessings be upon him) and between me and him there was only the back of the saddle. He said, "O Mu 'abb!" I replied, "Labib, O Allah's Messenger, and So-and?" He said, "Do you know what is Allah's Right upon His slaves?" I said, "Allah and His Messenger (peace and blessings be upon him) know best." He said, "Allah's Right upon His slaves is that they should worship Him alone and not worship anything else besides Him." Then he proceeded for a while and then said, "O Mu 'abb ibn 'Abbas!" I replied, "Labib, O Allah's Messenger, and So-and?" He said, "Do you know what is the right of the slaves upon Allah if they do that?" I replied, "Allah and His Messenger know best." He said, "The right of the slaves upon Allah is that He will not punish them if they do that." (Sahih Al-Bukhari)

<sup>13</sup> Ibn 'Abbas (May Allah be pleased with him) narrated: The Prophet (peace and blessings be upon him) said, "You will be gathered (on the Day of Resurrection) and some people will be driven (by the angels) so the left side (and taken to Hell) whereupon I will say at the place above I 'iba (Jesus) and 'And I was a witness over them while I dwelt amongst them ... the All-Mighty, the All-Wise'" (V 5 117, 118) (Sahih Al-Bukhari)

read the following verse. (*And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?" They (the angels) will say: "Glorified are You! You are our Wali (Lord) instead of them. Nay, but they used to worship the Jinn; most of them were believers in them"*) (Surah Saba': 40-41)

Among the sins committed by those who glorify the graves are the following. They leave behind the Sunnah of Prophet Muhammad (peace and blessings be upon him) and instead, revive innovations in matters of religion. Also, they give preference to the graves over the best locations on earth in Allah's Sight (i.e. mosques). They travel to the graves with glorification, respect, submissiveness and devotion in a way that is not felt by them when mosques are concerned.

In addition, the Prophet (peace and blessings be upon him) legislated visiting the graves in order for Muslims to remember the Hereafter, to be benevolent to the dead through praying to Allah for his sake, seeking Allah's Mercy to descend on him, and seeking Allah's Forgiveness for him. In this way, the visitor becomes benevolent to the dead and to himself as well. However, the polytheists turn a blind eye to all these issues and converted the religion of Allah and His Messenger (peace and blessings be upon him) as they turn the visit into setting up the dead as a partner to Allah. They start to invoke the dead, ask them to fulfill their needs, seek their blessings and ask the dead to make them victorious over their own enemies. Consequently, they wrong themselves and the dead people of the graves as well. In the very beginning, Prophet Muhammad (peace and blessings be upon him) forbade Muslims to visit the graves, but afterwards, when he knew that monotheism had become well-established in their hearts, he allowed them to visit the graves, stipulating that they observe only what he ordered them.

Imam Muslim narrates in his Sahih, the following Hadith: Abu Hurairah (May Allah be pleased with him) reported: Allah's Messenger (peace and blessings be upon him) said, "*Visit the graves for they remind you of death*" (Sahih Muslim) Also, Ibn 'Abbas (May Allah be pleased with him) reported, "*Allah's Messenger (peace and blessings be upon him) passed by the Madinah cemetery, he directed his face*

*towards them (the graves) and said, "Praise be with you, o people of the graves! May Allah forgive us and you. You are our predecessors and we are to follow." (Imam Ahmad and At-Tirmidhi)*

Can anyone find anything wrong with the visit permitted by Prophet Muhammad (peace and blessings be upon him)? Obviously, it contradicts all that which is done by the polytheists and innovators. Moreover, nothing is better than what Malik Ibn Anas has said, "The later generations of this Ummah (community, nation) will not be reformed except with what reformed its earlier generation." However, when the people deviate from the covenants of their prophets and messengers and their faith becomes weak, they make up for this through creating innovations and acts of polytheism.

As far as our pious predecessors are concerned, they purified their Tawheed and protected its boundaries perfectly. They used to greet Allah's Prophet (peace and blessings be upon him) in the grave after his death, give the grave their backs, so as to face the Qiblah and then start to invoke Allah, the Almighty. The four great Imams mentioned this and agreed upon it. They said, "One should face the Qiblah at the time of making invocations to Allah so as not to make the supplications while facing the grave for invocation is an act of worship." Imam At-Tirmidhi and others narrated, "Invocation is worship." Thus, our pious predecessors observed absolute Tawheed in terms of worship and they did not do anything at the graves except what was permitted by Prophet Muhammad (peace and blessings be upon him) such as invoking Allah to forgive them and have mercy on the dwellers of the graves. Abu Dawud reported on the authority of Abu Hurayrah (May Allah be pleased with him); Allah's Messenger (peace and blessings be upon him) said, "Do not take your houses as graves, do not take my grave as a place of fearing. Send me prayers, for your prayers reach me wherever you are." (Reported by Abu Dawud) Allah's Prophet's saying, "Do not take your houses as graves," means that we should not make our houses void of prayers, supplications and recitation and thus turn them into graves. So, he (peace and blessings be upon him) ordered us to offer some of our Nawafil (Supererogatory) prayers at home, and forbade offering Nawafil prayers at the graves. Obviously, this contradicts the actions of the polytheists, Christians and the like.

Moreover, glorifying the graves and taking them as places of

fasting covers a great many sinful deeds that incur Allah's Wrath and the disgust of the faithful believers, who venerate *Tawheed* and feel distressed when Allah's Boundaries are violated.

Also, among the sinful deeds that are observed at the graves are the following. They take the graves as places of feasting, they offer prayer, circumambulate them, kiss them, dust their cheeks, worship their residents, seek their help, asking them for victory, substance and safety, they ask them to repay debts, remove agencies, relieve the distressed, and many other demands similar to those asked by the idol-worshipper from their idols. If you take a look at the worshippers of graves when they come near them, they get off their riding animals, prostrate themselves before them, kiss the ground, uncover their heads, raise their voices with shouts, and weep bitterly. They think that they will receive a reward much better than that deserved by the pilgrims of the Sacred House. They kneel down and prostrate themselves around the grave, seeking reward, but all that they receive is loss and damnation!

The tears shed there are not for Allah, but they are shed for the sake of Satan. Again, all the claimed acts of worship they offer there, are done only for the sake of Satan. They do some rituals that are similar to those performed during the *Hajj* (Pilgrimage). They circumambulate around the grave, kiss the grave as if it is the Black Stone. They dust their forelocks, then they shorten or cut their hair. They slaughter animals as sacrifice for the residents of the graves. Finally, they greet and congratulate one another after finishing the rituals. When they return home, those who did not join them, ask some of them to bargain the reward of the pilgrimage to the grave, with that previously offered (by the one who did not join them) to the Sacred House. He says, "No, not even with your *Hajj* (Pilgrimage) if you do it every year!"

To conclude, we have not mentioned here all their innovations, aberrations and deviations. As mentioned earlier, idol worship started with the people of Prophet Nuh (Peace be upon him) who venerated some pharaohs who had passed away. Finally, Allah, the Almighty knows all that surrounds us, as He is the One Who created us from nothing and to Him we all are to return, to receive either great reward, or severe punishment. Allah, the Almighty knows best!

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 62

### Taking Oaths

Allah, the Almighty says, *{Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masakin (poor persons), an a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn<sup>122</sup>. And protect your oaths (i.e. do not swear much).<sup>123</sup> Thus Allah make clear to you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful}.* (Al-Mâ'idah 89)

Abu Hurayrah (May Allah be pleased with him) narrated I heard Allah's Messenger (peace and blessings be upon him) saying, "The swearing (by the seller) may persuade the buyer to purchase the goods, but that will be deprived of Allah's Blessing" (Al-Bukhari and Muslim)

Sulman (May Allah be pleased with him) narrated: Allah's Messenger (peace and blessings be upon him) said, "There are three persons whom Allah will not speak with on the Day of Resurrection, nor will He purify them and theirs shall be a severe punishment. They are, the aged adulterer, the proud despot, and the seller of goods who sells them by taking false oath." (Reported At-Tabarani with an authentic

<sup>122</sup> Abu Hurayrah (May Allah be pleased with him) narrated The Prophet (peace and blessings be upon him) said, "We (Muslims) are the last in the world, but will be foremost on the Day of Resurrection." Allah's Messenger (peace and blessings be upon him) also said, "By Allah, if anyone of you musts on fulfilling an oath by which he may harm his family, he commits a greater sin in Allah's Sight than that of disolving his oath and making expiation for it" (Sahih Al-Bukhari).

<sup>123</sup> It is better not to take oaths, but if you have taken it, and later you find a better solution for the problem, then act according to the better one and give expiation for the oath.

### **Chain of Transmission:**

*"Ibnan ibn Husain (May Allah be pleased with him) narrated: Allah's Messenger (peace and blessings be upon him) said, "The best of my followers are those living in my generation (i.e. my contemporaries). And then those who will follow the latter." Ibnan added, "I do not remember whether he mentioned two or three generations after his generation," then the Prophet (peace and blessings be upon him) added, "There will come after you, people who will bear witness without being asked to do so, and will be treacherous and untrustworthy, and they will vow and never fulfill their vows, and fornication will appear among them."*" (Al-Bukhari and Muslim)

*"Abdullah ibn Mas'ud (May Allah be pleased with him) narrated: The Prophet (peace and blessings be upon him) said, "The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter. Then there will come some people who will bear witness before taking oaths, and take oaths before bearing witness."* (Al-Bukhari and Muslim)

Ibrahim, a sub-narrator said, "They used to beat us for witness and covenants when we were still children."

### **FURTHER ISSUES:**

1. Protecting one's oaths.
2. The swearing (by the seller) may persuade the buyer to purchase the goods, but that will be deprived of Allah's Blessing.
3. Severe punishment for one who sells or buys good only by taking false oath.
4. When there is no worthy excuse, the sin committed seems greater.
5. Dispraising those who take oath before being asked to.
6. Allah's Prophet's (peace and blessings be upon him) praise of the three or four earlier generations.
7. Calling the people who bear witness before being asked to.

8. The earlier pious Muslims used to beat the children for witnesses and covenants.

\* \* \* \* \*

It is prohibited that one fails to protect his oaths, i.e. swear too much,

Allah, the Almighty says, *{Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masakin (poor persons), on a scale of the average of that with which you feed your own families, or clothe them or maintain a slave. But whoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn} <sup>12</sup>. And protect your oaths (i.e. do not swear much). <sup>13</sup> Thus Allah makes clear to you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful}* (Surah Al-Mâ'idah: 89)

Ibn Janî said, "Protect your oaths," means not to leave them without expiation." Other interpreters narrated Ibn 'Abbas to have said, "This means, do not take oaths." A third group said, "Do not break your oaths." However, the chosen opinion is that offered by Ibn 'Abbas, as swearing a lot means breaking the oaths, which may indicate some kind of slighting and non-gloryification of Allah, that contradicts the perfection of *Tawheed*.

Abu Hurairah (May Allah be pleased with him) narrated, "I heard Allah's Messenger (peace and blessings be upon him) saying, 'The

<sup>12</sup> Abu Hurairah (May Allah be pleased with him) narrated. The Prophet (peace and blessings be upon him) said, "We (Muslims) are the best in the world, but will be foremost on the Day of Resurrection." Allah's Messenger (peace and blessings be upon him) also said, "By Allah, if anyone of you commits an infidelity on which he may harm his family, he commits a greater sin in Allah's Sight than that of dissolving his oath and making expiation for it" (Sahih Al-Bukhari).

<sup>13</sup> It is better not to take oaths, but if you have taken them, and later you find a better solution for the problem, then act according to the better one and make an expiation for the oath.

*swearing (by the seller) may persuade the buyer to purchase the goods, but that will be deprived of Allah's Blessing." (Al-Bukhari and Muslim)*

The above-mentioned Hadith was transmitted by Al-Bukhari, Muslim, Abu Dawud and An-Nasa'i. The Hadith means that the seller may lie about the price of his goods to the buyer through swearing, while the latter thinks him to be honest and thus takes the goods from him at a higher price. In so doing, the seller disobeys Allah, the Almighty by lying to the buyer and consequently he will be deprived of Allah's Blessing. When Allah's Blessing is absent from any transaction or deed, the loss may be greater than the profit margin he made, by way of lying and taking costs. In addition, the whole sum of money he takes from the buyer may be lost, due to insincerity. However, what is with Allah, the Almighty cannot be gained unless one is obedient and honest. Moreover, if life becomes embellished for a disobedient person for sometime, this will certainly incur collapse, loss and punishment.

Salman (May Allah be pleased with him) narrated: "Allah's Messenger (peace and blessings be upon him) said, 'There are three persons whom Allah will not speak to on the Day of Resurrection, nor will He purify them and theirs shall be a severe punishment. They are the aged adulterer, the desolute person, who is proud, and the seller of goods, who sells them by making a false oath'" (Reported Al-Tabarani with an authentic Chain of Transmission)

This sub-narrator might have been Salman Al-Parisi, Abu 'Abdullah. He embraced Islam upon the Prophet's (peace and blessings be upon him) arrival at Madinah. He participated in the Battle of Al-Khandaq (the Ditch). Among those, who narrated the Prophetic Sunnah from him were Abu 'Uthman Al-Nashri and Shurbabel Ibn As-Sami and others. The Prophet (peace and blessings be upon him) said, "Salman is considered amongst the members of the Prophet's household! Allah loves four from among my Companions 'Ali, Abu Dharr, Salman and Al-Miqdad." (Transmitted by Al-Tirmidhi and Ibn Majah) Salman was appointed as an Amir over 30,000 people. Al-Hassan said that "He used to address them while wrapped in half of his cloak and sitting on the other (half)." He died during the Caliphate of 'Uthman Ibn 'Affan. However, it could also be that Salman, the sub-narrator, might have been Salman Ibn 'Amr Ibn Aus Ad-Dubbi.

The words, 'There are three persons whom Allah will not speak with on the Day of Resurrection,' refers to the fact that Allah, the Almighty will not speak with those disobedient persons on the Day of Resurrection but He will speak with those, who are obedient to Him. Also, Speaking is one of Allah's Attributes of Perfection. There are many obvious evidences and textual proofs from the Glorious Qur'an and the Prophetic Sunnah concerning this. The Sunni scholars agree that all acts are dependent on Allah, the Almighty and that all acts are effective only with Allah's Will and Might. Allah, the Almighty says, *'Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is.'* (Surah Ya-Sin, 32)

Ibn Taymiyah said: "Allah, the Almighty is free from blamishes and defects. He can speak whenever and wherever He wishes." This was also said by Ibn Al-Mubarak, Ahmad ibn Hanbal, and others of the scholars of the Prophetic Sunnah.

His saying: '*Nor will He purify them and theirs shall be a severe punishment.*' Because their crimes and sins were severe, the punishment they would receive is severe as well. Nothing can be more severe than these aforementioned three penances.

The phrase, 'The aged adulterer,' indicates that what incited him to commit adultery is his love for sinning and debauchery and his lack of fear of Allah, the Almighty. These motives are so weak that he deserves to receive a severe punishment. Unlike the young man whose desires and lust may overcome his good will, even if he is fearful of Allah. Fear of Allah may make him realize the consequences of the sin and thus cause him to regret, blames himself and finally abstain from committing that sin that he was about to commit.

The same ruling is relevant to "*The destitute person who is proud*," who has nothing to be proud of. Often, what makes man proud, is what he owns of wealth, bounties and authority. As far as the destitute person is concerned, he has no excuse to show pride or arrogance. His pride, while he is poor indicates that arrogance is inherent in his inner self. Consequently, his punishment is so great for he has no excuse to be proud or arrogant towards people.<sup>12</sup>

<sup>12</sup> Of course no one has the slightest right to be proud or arrogant, as this is against the good morals and ethics of a Muslim. But, here the case is that one's

His saying, '*And the seller of goods who sells them by taking false oaths*', i.e. he lies to the people in connection to the price of the good he sells, and makes false oaths in the Name of Allah. This indicates that the faith at that man's heart is very weak. We ask Allah for safety and good health, and seek His Refuge from all acts that may incur His Wrath.

'Imran ibn Huzaim (May Allah be pleased with him) narrated Allah's Messenger (peace and blessings be upon him) said, "*The best of my followers are those living in my generation (i.e. my contemporaries). And then those, who will follow the latter*"' Imran added, 'I do not remember whether he mentioned two or three generations after his generation,' then the Prophet (peace and blessings be upon him) added, '*There will come after you, people, who will bear witness without being asked to do so, and will be treacherous and untrustworthy, and they will vow and never fulfill their word, and fakers will appear among them*.'" (Al-Bukhari and Muslim)

This Hadith was translated by Al-Bukhari, Muslim, Abu Dawud and At-Tirmidhi.

The statement, '*The best of my followers are those living in my generation (i.e. my contemporaries),*' due to the merits of his Companions (May Allah bless them all) in terms of knowledge, faith and good deeds. The good ones among them were the majority at that time, whereas the bad ones were the minority. They hoisted high the banner of Islam and faith. They had countless scholars and knowledgeable men among themselves. '*And then those who will follow the latter,*' refers to those, who were given preference to those, who came after, because they maintained the cause of Islam and denied and managed to remove the innovations made by the Kharijites and those who denied the Divine Decree.

The statement, '*I do not remember whether he mentioned two or three generations after his generation,*' Imran ibn Huzaim, the narrator doubted the number of generations the Prophet (peace and blessings be upon him) mentioned in the Hadith. The famous narrations state that the generations that were given preference were three.

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wealth and authority may mislead him and make him proud and thus there may be an alleged excuse for him to defend himself. (Translator)

The words, 'There will come after you, people who will bear witness without being asked to do so,' due to their slighting of the witness issue, which stems from the weakness of their faith.

The statement, 'And will be treacherous and untrustworthy,' indicates that most of them will be treacherous and untrustworthy. And 'They will now and never fulfil their vows,' i.e., they do not fulfil their duties, which shows the weakness of their religion.

The statement, 'And fitness will appear among them,' for they desire this present world and its lusts, along with neglecting the Hereafter and preparing for it. Each day, since these three generations, evils and calamities have increased from those of the previous day and will continue to do so till we meet our Lord on the Day of Resurrection. Evil will keep increasing within the Muslim Ummah till polytheism and innovations have appeared, even with those, who claim to be knowledgeable. Even, those who invite others to join them in their Shirk (polytheism), going astray and innovations.

'Abdullah ibn Mas'ud (May Allah be pleased with him) narrated The Prophet (peace and blessings be upon him) said, "The best people are those living in my generation, and then those, who will follow them, and then those, who will follow the latter. Then there will come some people, who will bear witness before taking oaths, and take oaths before bearing witness." (Al-Bukhaři and Muslim.)

This is the case of those, who direct all their hopes and wishes towards this present life and who forget the Hereafter. Consequently, they don't give a lot of importance to the issues of bearing witness and taking oaths. In addition, they do not fear Allah, the Almighty or take heed of His Ordinances and Orders.

Ibrahim, a sub-narrator said, "They used to beat us for witness and covenants when we were still children." The Taif' in used to do so due to their knowledge, strength of faith, knowledge of Allah, the Almighty, and their carrying out the duty of inviting the people to what is good and forbidding them from what is evil. In addition, they tried to train the children to obey Allah and avoid all that may hurt them in both this present world and the Hereafter. That is the Grace of Allah, which He beows on whom He wills. And Allah is All-Sufficient for His

creatures' needs, the All-Knower. That is the Grace of Allah, which He bestows on whom He is pleased with, and Allah is the Owner of Great Bounty.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 63

### Allah's and His Prophet's Covenant

Allah, the Almighty says, *{And fulfill the Covenant of Allah (Baitullah: pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them - and indeed you have appointed Allah your surety. Verify! Allah knows what you do}*. (An Nahl: 91)

It has been reported from Buraidah (May Allah be pleased with him) through his father that: When the Messenger of Allah (peace and blessings be upon him) appointed anyone as leader of an army or detachment he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say: 'Fight in the Name of Allah and in the Way of Allah. Fight against those who disbelieve in Allah. Make a war, do not embrangle the spoils; do not break your pledge, and do not mutilate (the dead) bodies, do not kill the children. When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withhold yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them. Then invite them to migrate from their lands to the land of Muhajirs (the Migrants) and inform them that, if they do so, they shall have all the privileges and obligations of the Muhajirs. If they refuse to migrate, tell them that they will have the status of Bedouin Muslims and will be subjected to the Commands of Allah like other Muslims, but they will not get any share from the spoils of war or Fai' except when they actually fight with the Muslims (against the disbelievers). If they refuse to accept Islam, demand from them the Jizyah tribute; if they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah's Help and fight them. When you lay siege to a fort and the besieged appeal to you for protection in the Name of Allah and His Prophet, do not accord to them the guarantee of Allah and His Prophet, but accord to them your own guarantee and the guarantee of your companions for it is a lesser sin.

*that the security given by you or your companions be disregarded than that the security granted in the Name of Allah and His Prophet be violated. When you besiege a fort and the besieged want you to let them out in accordance with Allah's Command, do not let them come out in accordance with His Command, but do so at your (own) command, for you do not know whether or not you will be able to carry out Allah's Behest with regard to them" (Sahih Muslim)*

#### FURTHER ISSUES:

1. Difference between Allah's, His Prophet's and the Muslims' covenants.
2. Showing the matter whose danger is lesser
3. The statement, "*Fight in the Name of Allah and in the Way of Allah*"
4. The statement, "*Fight against those who disbelieve in Allah*".
5. The statement, "*Seek Allah's Help and fight them*"
6. Difference between Allah's Behest and the scholars' command.
7. At time of emergency, a Companion may let the people come out in accordance with a command which he does not know whether it will meet Allah's Behest or not.

\* \* \* \* \*

Allah, the Almighty says, *{And fulfil the Covenant of Allah (Isha'ah: pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them - and indeed you have appointed Allah your surety. Verily! Allah knows what you do}*. (Surah An-Nahl 91)

Ibn Kathir said about this verse, "Allah, the Almighty ordains that we must fulfil the covenants and promises and keep our oaths. He says, *{And break not the oaths after you have confirmed them}*, which does not contradict with His Verse that reads, *{And make not Allah's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allah is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against*

*doing something good then give an expiation for the oath and do good].* (Surah Al-Baqarah: 224) Also, Allah's Statement, *{That is the expiation for the oaths when you have sworn<sup>121</sup>. And protect your oaths (i.e. do not swear much)}*<sup>122</sup> (Surah Al-Mâ'idah: 89) In other words, do not leave your broken oaths without expiation. Also, there is no contradiction between all these previous verses and the following Prophetic Hadith that reads, Allah's Prophet (peace and blessings be upon him) says: "By Allah, and Allah willing, if ever I take an oath to do something, and later on I find that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath" (Sahih Al-Bukhari) There is no contradiction between all these and the main Verse of this Chapter that reads, *{And break not the oaths after you have confirmed them}*, because the oaths which are meant here are those relevant to covenants and promises and not those concerned with invitation or intimidation. In this regard, Muqaddim said, "This means the *Rif'ah* (alliance) that was made in the Pre-Islamic Period." This is given support by the Hadith that has been narrated by Imam Ahmad ibn Hanbal from Jubaib ibn Mu'âin (May Allah be pleased with him) who reported Allah's Messenger (peace and blessings be upon him) as saying, "There is no alliance (*Rif'ah*) in Islam but the *Rif'ah* established in the Pre-Islamic days (or goods) Islam intensifies and strengthens it." (Sahih Al-Bukhari) Thus Hadith means that Islam is in no need of such alliances that used to be made during the Pre-Islamic days, as it is sufficient for everyone to adhere to the teachings of Islam in order to gain peace and security.

Allah, the Almighty says, *{Verify! Allah knows what you do}.* (Surah An-Nahl: 91) which is a severe threat and intimidation for those who break the oaths after they are ratified.

<sup>121</sup> Abu Hurairah (May Allah be pleased with him) narrated: The Prophet (peace and blessings be upon him) said, "We (Muslims) are the best in the world, but will be foremost on the Day of Resurrection." Allah's Messenger (peace and blessings be upon him) also said, "By Allah, if anyone of you swears on fulfilling an oath by which he may harm his family, he commits a greater sin in Allah's Sight than that of destroying his oath and making expiation for it." (Sahih Al-Bukhari)

<sup>122</sup> It is better not to take oaths but if you have taken it, and later you find a better solution for the problem, then act according to the better one and make an expiation for the oath.

The words, 'It has been reported from Baraibah (May Allah be pleased with him)' refers to Ibn Al-Husayn Al-Aslam. Also, among the sub-narrators of this Hadith was his son, Sulayman.

The phrase, 'When the Messenger of Allah (peace and blessings be upon him) appointed anyone as leader of an army or detachment he would especially exhort him to fear Allah.' This is relevant to the topic of appointing leaders and Amirs and giving them admonition and exhortation.

Al-Harbi said: 'A detachment is a permanent unit, usually smaller than a platoon, organized for special duties. The number of the detachment members can be up to 400 warriors.'

His saying: 'And to be good to the Muslims who were with him,' i.e. the Prophet (peace and blessings be upon him) ordered him (the leader) to be good to the Muslims who were with him and to be lenient, benevolent, kind and modest in his dealings with them.

His words: 'Fight in the Name of Allah,' means to begin the mission with seeking Allah's Aid and Help and remain sincere to Him.

The words, 'Fight against those who disbelieve in Allah,' is an order that includes all those who disbelieve in Allah whether they are fighters or not, with the exception of those who had a covenant with the Muslims, such as monks, women and the children. He (peace and blessings be upon him) said, 'Do not kill the children'. The Prophet (peace and blessings be upon him) ordered the monks and women not to be killed because usually they do not participate in fighting. However, if any of them takes part in fighting or the preparation for fighting, they should be killed in return. The same applies to the children of the disbelievers.

'Do not embezzle the spoils, do not break your pledge; and do not mutilate (the dead) bodies.' refers to embezzling the spoils by stealing from the war booty before its distribution. Mutilating the dead bodies can be done through cutting off the nose or ears and the like. Needless to say that embezzling the spoils and breaking pledges are forbidden, and mutilating dead bodies is a detestable act, which is disliked.

The words, 'When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withhold yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them. Then invite them to migrate from their lands to the land of Muhajirin (the Migrants);' i.e. Al-Madinah Al-Munawwarah. During the earlier years of Islam, migration to Madinah was obligatory for all those who believed in Allah from among the people of Makkah or any other location on earth.

The words, 'If they refuse to migrate,' refers to those who embrace Islam from among the disbelievers, and if any of them refuses to migrate to Madinah or to fight in the Way of Allah, he will not receive nothing of the spoils of war gained by the other fighting Muslims. Imam Ash-Shafi'i took this Hadith as evidence against the Bedouins who, according to his opinion, had no right to take anything from the spoils of war gained by other Muslims. However they had the right to take from the Zakah or Charity taken from the wealthy ones amongst them, to be given to the poor. Concerning the people of Jihad and fighting, Imam Ash-Shafi'i thought they do not have any right to take from the Zakah or Charity. However, Imam Malik and Abu Hanifah did not consider that difference, and so permitted the Bedouins and the fighting Muslims to take from the two sources of money, i.e. Zakah and the spoils of war. The Prophet (peace and blessings be upon him) says, "They will have the status of Bedouin Muslims and will be subjected to the Commandments of Allah like other Muslims, but they will not get any share from the spoils of war or Fis" except when they actually fight with the Muslims (against the disbelievers)." "

The words, 'If they refuse to accept Islam, demand from them the Jizyah (tribute)' This statement constitutes evidence for Malik, his colleagues and Al-Awsa'i who deemed that the tribute should be taken from all disbelievers: Arabs and non-Arabs; who were from among the People of the Scripture or not. However, Abu Hanifah thought it was to be taken from all, save the Arab polytheists and magi. Imam Ash-Shafi'i said, "The tribute is not to be taken from anyone save the People of the Scripture: Arabs and non-Arabs and from the magi as well." This last opinion is also taken by Imam Ahmad ibn Hanbal.

This last opinion is the most accurate, for Allah's Prophet (peace and blessings be upon him) took the tribute from them and said, "Treat them the same way, you do with the People of the Scripture."

Muslim scholars disputed over the amount of tribute to be levied on them. Imam Malik said: "Four Dirars on those who deal (sell and buy) with gold, and forty Dirhams on those dealing with hardware."

Moreover, all Muslim scholars agreed that tribute is to be levied only on adult, free, rational men. It is to be taken from those, who live under the protection and guardianship of the Muslims.

*"When you lay siege to a fort and the besieged appeal to you for protection in the Name of Allah and His Prophet, do not accord to them the guarantee of Allah and His Prophet, but accord to them your own guarantee and the guarantee of your companions for it is a lesser sin than that the security given by you or your companions be disregarded than that the security granted in the Name of Allah and His Prophet be violated. When you besiege a fort and the besieged want you to let them out in accordance with Allah's Command, do not let them come out in accordance with His Command, but do so at your (own) command, for you do not know whether or not you will be able to carry out Allah's Behest with regard to them."* This proves the opinion of Imam Malik and others, that in matters in which *Ijihad* (i.e. to exercise personal judgment based on the Qur'an and the Sunnah) is required, there is only one opinion which is right and the others are all wrong. This is based on the fact that Allah makes a Command pertaining to these matters and man's opinion that coincides with Allah's Command is to be the right and correct one, and all others are thus wrong.

The previous statements also show that breaking a covenant with someone is much lighter and easier than breaching Allah's Covenant with him. Thus, the Prophet (peace and blessings be upon him) ordered that leaders not to let them come out in accordance with Allah's Command, and that he should do so at his own behest, for he does not know whether or not he will be able to carry out Allah's orders with regard to them.

Imam Malik said: "It is not permissible to fight against the disbelievers unless they are invited to embrace Islam first." The

rationale behind this is that the enemy should know that Muslims do not fight for the sake of the pleasure of this present life or out of party spirit. But, they (Muslims) fight only for the sake of Allah. When the disbelievers come to know this, this may make them inclined to do what is right and embrace Islam. But, if they ignore the real intentions of the Muslims, they may become even more stubborn and obstinate. Allah, the Almighty knows best.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 64

### Oaths Binding Upon Allah

Jundub Ibn 'Abdullah (May Allah be pleased with him) reported that "Allah's Messenger (peace and blessings be upon him) stated that a person said: 'Allah would not forgive such and such (person).' Thereupon Allah the Exalted and Glorious, said: 'Who is he who adjures about Me that I would not grant pardon to so and so, I have granted pardon to so and so and blotted out his deeds (who took an oath that I would not grant pardon to him).'" (Transmitted by Muslim)

Abu Hurayrah (May Allah be pleased with him) reported, "The one who said that was a believing slave." Abu Hurayrah said, "He spoke one word which destroyed his life in this world and in the Hereafter."

#### FURTHER ISSUES:

1. The forbiddance of swearing on Allah's behalf.
2. Hell-fire may be nearer to one of us than his shoelace.
3. The same is true as far as Paradise is concerned.
4. A man may be forgiven because of something which he detests most.

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Jundub Ibn 'Abdullah (May Allah be pleased with him) reported that "Allah's Messenger (peace and blessings be upon him) stated that a person said: 'Allah would not forgive such and such (person).' Thereupon Allah the Exalted and Glorious, said: 'Who is he who adjures about Me that I would not grant pardon to so and so, I have granted pardon to so and so and blotted out his deeds (who took an oath that I would not grant pardon to him).'" (Transmitted by Muslim)

Abu Hurayrah (May Allah be pleased with him) reported, "The one who said that was a believing slave." Abu Hurayrah said, "He spoke one word, which destroyed his life in this world and in the Hereafter."

These Hadiths show the dangers of the tongue, the matters, which make one abstain from talking too much. They also prove the prohibition of making assumptions about Allah (Glory be His). They give evidence of the vastness of Allah's Bounty and Mercy. The most important deeds are the last ones in a person's life. Also, a person might be forgiven because of the words or actions of another. They also prove the prohibition of swearing on Allah's behalf because to do so is to claim for oneself rights of Lordship, which belong solely to Allah (Glory be His). They also prove the forbiddance of barring anyone from Allah's Bounty and Mercy. Allah, the Almighty knows best.

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 65

### It is not Permissible to Ask Allah to Intercede with His Creatures

It is reported on the authority of Jubaib ibn Mut' im (may Allah be pleased with him) that he said: "A Bedouin Arab came to the Prophet (peace and blessings be upon him) and said: 'Oh, Messenger of Allah! The people are enfeebled, families are starving and wealth has perished, so ask your Lord to send us some rain and we will seek Allah's intercession upon you and your upon Allah (Glory be His).'" The Prophet (peace and blessings be upon him) said: 'Subhan Allah! Subhan Allah! He continued to do so until the effect of it was apparent in the faces of his Companions. Then he said: 'Woe to you! Do you not know Who Allah (Glory be His) is? Allah's Sublimity is far greater than that! There is no intercession of Allah (Glory be His) upon anyone.'" (Narrated by Abu Dawud)

#### FURTHER ISSUES:

1. The Prophet's (peace and blessings be upon him) rejection and denial of the one who said, "We seek Allah's intercession upon you."
2. The effect of what has been said was apparent in the faces of his Companions (may Allah be pleased with them all).
3. The Prophet (peace and blessings be upon him) did not deny him his saying, "We seek your intercession upon Allah (Glory be His)"
4. Explanation of the saying: "Subhan Allah!"
5. Muslims used to ask Allah's Prophet (peace and blessings be upon him) for seeking rain from Allah the Almighty

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It is reported on the authority of Jubaib ibn Mut' im (may Allah be pleased with him) that he said: "A Bedouin Arab came to the Prophet

*(peace and blessings be upon him) and said: 'Oh, Messenger of Allah! The people are weakened, families are starving and wealth has perished, so ask your Lord to send us some rain and we will seek Allah's intercession upon you and you upon Allah (Glory be His).'* The Prophet (peace and blessings be upon him) said, '*Sabhan Allah! Sabhan Allah!*' He continued to do so until the effect of it was apparent on the faces of his Companions. Then he said: 'Woe to you! Do you not know, Who Allah (Glory be His) is? Allah's Sublimity is far greater than that! There is no intercession of Allah (Glory be His) upon anyone.'

*(Narrated by Abu Dawud)*

The words, '*Woe to you! Do you not know Who Allah (Glory be His) is? Allah's Sublimity is far greater than that! There is no intercession of Allah (Glory be His) upon anyone,*' as Allah, the Almighty is Greater than to be called as an intercessor for any of His Creatures because He possesses all of them and they are under His complete authority. All good lies in Allah's Hand; no one can prevent what Allah gives, and no one can give what Allah prevents; no one can defy His Divine Decree; nothing can ever prevent Allah in the heavens or in the earth as He is All-Knower, All-Mighty; verily, His Command, when He intends a thing, is only that He says to it, 'Be!' - and it is! So glorified is He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things; and to Him you shall be returned, all His Creatures are in His Hands, He does with them anything He likes and He is the One, Who gives permission for intercessors to intercede with Him. Because of all this, the Prophet (peace and blessings be upon him) denied and rejected the saying of the Bedouin.

The words, '*Sabhan Allah! Sabhan Allah!*' the Prophet (peace and blessings be upon him) repeated that saying because seeking Allah's intercession with any of His Creatures is to belittle His Majesty and His Greatness and thus is in conflict with the true and correct Oneness of Allah (Tawheed).

Seeking the Prophet's (peace and blessings be upon him) intercession during his lifetime, is meant for the significance of his own supplications. Verily, this is not peculiar to Prophet Muhammad (peace and blessings be upon him) alone, rather this can be sought from all and

any pious man, whose prayers are believed to be answered and accepted by Allah, the Almighty. Also, one can ask another to supplicate Allah, the Almighty for him to fulfil any of his personal needs or other interests. This coincides with what was done by Prophet Muhammad (peace and blessings be upon him) when he asked 'Umar Ibn Al-Khattab (may Allah be pleased with him) when he was intending to do 'Umrah (Minor Pilgrimage) to supplicate for him. Narrated 'Umar Ibn Al-Khattab, *I sought permission of the Prophet (peace and blessings be upon him) to perform 'Umrah. He (peace and blessings be upon him) gave me permission and said 'My younger brother! Do not forget me in your supplication' " He ('Umar) said. "He said a word to me that pleased me so much that I would not have been more pleased if I had been given the whole world." The narrator Shu'bah said: "I then met 'Aamir al-Mu'minin. He narrated this Hadith to me and reported the words: "My younger brother! Share me in your supplication" " (Narrated by Abu Dawud)*

It is permissible that one prays for the dead person at his funeral and grave and at any other place. But to call him or seek his intercession, is not permissible. Rather, the Glorious Qur'an and the honorable *Sunnah* rejected that and warned against it. Allah, the Almighty says, *(He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night)). And He has subjected the sun and the moon; each runs its course for a term appointed. Such is Allah, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qamar (the thin membrane over the date-nut). If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad (peace and blessings be upon him)) like Him Who is the All-Knower (of everything))<sup>17</sup>]. (Surah Fatiha: 13-14) Here, Allah, the Almighty*

<sup>17</sup> Narrated 'Abdullah (May Allah be pleased with him): *The Prophet (peace and blessings be upon him) said one statement and I said another. The Prophet (peace and blessings be upon him) said "Whoever dies while still making anything other than Allah as a rival to Allah will enter Hell (Fire). And I said, "Whatever dies*

shows that those who call upon those, who can not hear or respond are committing Shirk (polytheism) and on the Day of Judgment those, who were called upon, will reject that and show enmity to the ones who did it in the life of this world. Allah, the Almighty says, (*And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.*). (Surah Al-Anqabat: 6)

Thereupon, all the dead people can neither hear, nor respond, nor bring good, nor inflict harm upon anyone. The Prophet's Companions (may Allah be pleased with them) in general, and the rightly-guided Caliphs in particular, were not reported to have asked the Prophet (peace and blessings be upon him) anything after his death, even in times of drought. In proof of this, 'Umar ibn Al-Khattab (may Allah be pleased with him) took Al-'Abbas, the Prophet's uncle, with him when they were suffering from a severe drought and ordered him to seek Allah's Help and Ram, for he (Al-'Abbas) was still alive. Thus, it was not permissible to seek rainfall through one, who has passed away. 'Umar and the early pious Muslims would not miss the chance to seek it through the Prophet (peace and blessings be upon him). So, had the supplications of the dead been more useful than that of the living, the Companions would be more keen on having the blessings of Prophet Muhammad (peace and blessings be upon him) after his death. But, they did not do that as they were adhering to Allah's Book and did not adjudicate according to their human reason. For this reason, they were the best of all generations till the Day of Judgement. Allah, the Almighty knows best.

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"without invoking anything as a rival to Allah, will enter Paradise" (Sahih Al-Bukhari)

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 66

### The Prophet's Safeguarding of Tawheed and His Blocking all Means of Shirk (Polytheism)

It is reported on the authority of 'Abdullah Ibn 'Abi-Shikkidha (may Allah be pleased with him) that he said, "*I went with a delegation of the Banu 'Amir to Allah's Messenger (peace and blessings be upon him) and we said 'You are our master.' He (peace and blessings be upon him) replied 'The Master is Allah (Glory be His), Most Glorified, Most High.' We said 'You are the most excellent and superior of us.'*" He (peace and blessings be upon him) replied: "Say what you have to say, or part of what you have to say and do not let Satan make you get carried away." (This Hadith is narrated by Abu Dawud with a Good<sup>122</sup> Chain of Transmission)

It is reported on the authority of Anas (may Allah be pleased with him) that: "*Some people said 'Oh, Messenger of Allah! Oh, the best of us and the son of the best of us! Our master and the son of our master!'*" He (peace and blessings be upon him) replied: "Oh, you people! Say what you have to say and do not allow yourselves to be seduced by Satan. I am Muhammad, the slave of Allah (Glory be His) and His Messenger. I do not like you to raise me above the status assigned to me by Allah (Glory be His), Almighty All-Powerful." (Narrated by An-Nasa'i with a Good Chain of Transmission)

#### FURTHER ISSUES:

1. Warning the people against all kinds of excessiveness.
2. What should one say when it is said to him, "You are our master"?
3. The saying: "do not let Satan make you get carried away," though they said nothing but the truth.

<sup>122</sup> Good [Rihs] Hadith: A Hadith whose Chain of Transmission is linked to the narration of an authority with weak credibility, and the Hadith has no eccentricity or blunder.

4. The words, "I do not like you to raise me above the status assigned to me by Allah (Glory be His). Almighty All-Powerful."

\* \* \* \*

This chapter deals with how the Prophet safeguarded and protected Tawhid from all that may diminish or reduce its significance or importance. Indeed, the Prophetic Sunnah is abundant with numerous examples of this, such as his (peace and blessings be upon him) saying, "*Do not exaggerate in praising me as the Christians praise the son of Mary, for I am only a Slave of Allah*. So, call me the Slave of Allah and His Messenger." (Al-Bukhari and Muslim) And he (peace and blessings be upon him) forbade over praising one another. It is reported on the authority of *Abd Ar-Rahman Ibn Abu Bakra* on the authority of his father that a person was mentioned in the presence of Allah's Messenger (peace and blessings be upon him), and a person said: "Allah's Messenger, no person is more excellent than he after Allah's Messenger (peace and blessings be upon him)." Thereupon Allah's Messenger (peace and blessings be upon him) said: "Woe be to thee, you have broken the neck of your friend," and he said this twice. Then Allah's Messenger (peace and blessings be upon him) said: "If anyone has to praise his brother at all, he should say: 'I think him so and so, and even on that he should say: 'I do not consider anyone purer than Allah (consider).'" (This Hadith has been transmitted on the authority of Shu'bah (may Allah be pleased with him) with a slight variation of wording). Also, it was reported that "*Hannan Ibn Al-Harith* reported that a person began to praise 'Uthman and Al-Miqdad' sat upon his knee, and he was a bulky person and began to throw pebbles upon his (the flatterer's) face. Thereupon 'Uthman said: 'What is the matter with you?' And he (Al-Miqdad) said: 'Verily, Allah's Messenger (peace and blessings be upon him) said: 'When you see those who showers (excessive) praise (upon others), throw dust upon their faces.'" (Narrated by Muslim, At-Tirmidhi and Ibn Majah)

In this Hadith, he (peace and blessings be upon him) forbade Muslims to say (to him) 'you are our master,' and he said, "The Master is Allah (Glory be His), Most Glorified, Most High." He also forbade them to say: "You are the most excellent and superior of us." And he then advised them saying, "Do not let Satan make you get carried away."

In this Hadith and others as well, the Prophet (peace and blessings be upon him) disliked that the people address with undue praises that master, which may lead them to excessiveness. He informed us that praising anyone to their face – even though the praises are authentic – is a very dangerous thing as this may fill the praised one with arrogance and pride. Arrogance and pride oppose the complete and perfect *Tawheed* due to the fact that worship cannot be observed unless accompanied by perfect submission and complete compliance.

Verily, slavery to Allah requires and necessitates detesting praise, as it contradicts full submission to Him and to His Will. When praise leads one to find pride or arrogance in his heart, he thus falls into a serious matter that contradicts perfect *Tawheed*. It is narrated on the authority of 'Abdullah ibn Mas'ud, that the Messenger of Allah (peace and blessings be upon him), observed: "He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A person (wishes) his bowers) said: 'Verily a person loves that his dress should be fine, and his shoes should be fine.' He (the Prophet (peace and blessings be upon him)) remarked: 'Verily, Allah is Graceful and He loves Grace. Pride is disliking the truth (out of self-conceit) and contempt for the people.'" (Narrated by Muslim)

Concerning calling people by the name 'Master,' the scholars disputed over that issue. Ibn Al-Qayyim said: "The people disputed over calling a human being 'Master' and Imam Malik was narrated as having presented this, basing his proof on the Hadith of the chapter when Allah's Prophet (peace and blessings be upon him) was addressed by some people saying: 'You are our master.' He (peace and blessings be upon him) replied: *The Master is Allah (Glory be His), Most Glorified, Most High.*" But, others permitted calling humans 'Master' and they found their proof in the Prophet's saying to the Ansar, "Stand up for your master"<sup>12</sup> "Verily, this Hadith is more authentic than the former one..

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<sup>12</sup> Mourning Sa'd ibn Ma'adh when he was coming on a donkey, supported by the people for an illness that he caught because of a wound he received at the Battle of the Ditch. The Prophet (peace and blessings be upon him) called for him to judge the Banu Quraizah after they had been under siege by the Muslims and they (the Jews) accepted the judgment of Sa'd ibn Ma'adh. The Prophet (peace and blessings be upon him) said so, for Sa'd was sick, and he could not get off the donkey, and the Prophet ordered the attendants to help him. In so doing,

It was narrated from Ibn 'Abbas (may Allah be pleased with them both) that he said in explaining Allah's Saying (Say: "Shall I seek a lord other than Allah?"). (Surah Al-An'âm 164) 'Lord' here means God and Master. Allah, the Almighty knows best.

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Prophet (peace and blessings be upon him) wanted to praise him in a manner that suits the case to which he was called to judge

In the Name of Allah, the Most Gracious, the Most Merciful

## Chapter 67

Allah's Words,

*{They made not a just estimate of Allah}*

Allah, the Almighty says, *{They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand<sup>12</sup> and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!}* (Az-Zumar, 67)

It is reported on the authority of Ibn Mas'ud (may Allah be pleased with him) that he said: "A rabbi came to Allah's Messenger (peace and blessings be upon him) and said, 'Oh, Muhammad! We are told that Allah (Glory be to Him) will put all the heavens on one Finger and the earth on one Finger and the trees on one Finger and the water on one Finger and the dust on one Finger and all the other created beings on one Finger. Then He will say: 'I am the King.' Thereupon, the Prophet (peace and blessings be upon him) laughed until his molar teeth were visible and this was confirmation of the rabbi's words. Then he recited, *{They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!}* (Az-Zumar: 67)

In another version of the Hadith narrated by Imam Muslim, it is stated: "...and the mountains and the trees on one Finger, then He will shake them saying: 'I am the King, I am Allah.'"

In another version of the Hadith narrated by Imam Al-Bukhari, it is

<sup>12</sup> Narrated Abu Hurairah (May Allah be pleased with him): The Prophet (peace and blessings be upon him) said, "On the Day of Resurrection Allah will hold the whole earth and fold the heaven with His Right Hand and say, 'I am the King where are the kings of the earth?'" (Sahih Al-Bukhari)

*stated: "Allah will put the heavens on one Finger and the rest of creation on one Finger "* (Narrated by Al-Bukhari and Muslim)

It is narrated on the authority of Ibn 'Umar (may Allah be pleased with them both) in a *Masnū*<sup>110</sup> form that: "*Allah (Glory be His) will fold up the heavens on the Day of Resurrection and then He will take them in His Right Hand and say: "I am the King. Where are the tyrants? Where are the arrogant ones?" Then He (Glory be His) will fold up the seven earths and take them in His Left Hand and say: "I am the King, where are the tyrants? Where are the arrogant ones?"*"

It is reported on the authority of Iba' Abbaas (may Allah be pleased with him) that he said: "*The seven heavens and the seven earths are no more in Allah's Hand than a mustard seed in the hand of one of you*"

Ibn Janāt said: "Yunus told me that Ibn Wahb informed him that Ibn Zaid said: 'My father told me: "Allah's Messenger (peace and blessings be upon him) said: "The seven heavens are no more in comparison to the Kurūs than seven Dhakars set in a shield.""

Abu Dharr (may Allah be pleased with him) said: "*I heard Allah's Messenger (peace and blessings be upon him) say: "The Kurūs is no more in comparison to the 'Arsh (Throne) than an iron ring thrown in a vast desert."*"

It is reported on the authority of Iba' Mu'ād (may Allah be pleased with him) as saying: "*Between the lower heaven and the next is the distance of five hundred years and between each of the seven heavens is the distance of five hundred years and the distance between the seventh heaven and the Kurūs is also five hundred years and between the Kurūs and the water is also five hundred years and the 'Arsh is above the water and Allah (Glory be His) is above the 'Arsh and nothing is hidden from Allah (Glory be His) of your deeds*"

This Hadith was transmitted by Ibn Māhdī on the authority of Hāmid b. Salāmah after 'Aṣim after Zar after 'Abdullāh.

<sup>110</sup> Traceable [Mārūf] Hadith: Whatever word, deed, approval, or sentence traced directly back to the Prophet (peace and blessings be upon him) with a connected or disconnected Chain of Transmitters.

It was also narrated with a similar Chain of Transmission by Al-Mas'ud; on the authority of 'Asim after Abu Wa'il after 'Abdullah

Al-Hafiz Adh-Dhahabi said: "This Hadith has various Chains of Transmission."

It is reported on the authority of Al-'Abbas ibn 'Abdul Muttalib (may Allah be pleased with him) that Allah's Messenger (peace and blessings be upon him) said: "Do you know what is the distance between the heaven and the earth?" We said: "Allah and His Messenger (peace and blessings be upon him) know best." He (peace and blessings be upon him) said: "The distance between them is five hundred years and the distance between one heaven and the next is five hundred years and the dimension of each heaven would take five hundred years to travel and there is a sea between the seventh heaven and the 'Arsh which has between its lowest and highest ends the distance equivalent to that between the heavens and the earth. And Allah (Glory be to Him), Most High, is above that and nothing is withheld from Him of the deeds of the sons of Adam." (Narrated by Abu Dawud and others)

#### FURTHER ISSUES:

1. Explanation of Allah's statement, *{And on the Day of Resurrection the whole of the earth will be grasped by His Hand}*.
2. This knowledge that was given to the Jews was still existent with them till the lifetime of Prophet Muhammad (peace and blessings be upon him).
3. The Glorious Qur'an and Prophet Muhammad (peace and blessings be upon him) verified what was said by the Rabbi.
4. The Prophet (peace and blessings be upon him) smiled upon hearing this from the Rabbi.
5. Confirmation of Allah's possessing two Hands, right and left.
6. The forbiddance of tyranny and arrogance.
7. The saying, "*The seven heavens and the seven earths are no more in Allah's Hand than a mustard seed in the hand of one of you*"
8. Greatness of the Earth.

9. Greatness of the 'Arsh.
10. The 'Arsh is something other than the Kursi and water.
11. The distance between each heaven and the 'Arsh.
12. The distance between the seventh heaven and the Kursi.
13. The distance between the Kursi and water.
14. The 'Arsh is above water.
15. Allah is above the 'Arsh.
16. The distance between the heaven and earth.

Praise be to Allah, Lord of the worlds and peace and blessings be upon our Prophet Muhammad (peace and blessings be upon him), his household and all his Companions. Amen.

\* \* \* \* \*

This chapter deals with the Hadiths and narrations on the meaning of the honorable verse: (*They made not a just estimate of Allah*). (Surah Az-Zumer: 67)

‘Ibn Kathir (may Allah shower mercy on him) said: “Allah, the Almighty says in His Glorious Qur’ān, (*They made not a just estimate of Allah*), i.e. the polytheists do not glorify Allah (Glory be His) as is His right, because they worship others beside Him, when He (Glory be His) is the Owner of everything and Able to do all things. Everything is under His Might and Power.”

Majahid said: “This verse was revealed in regard to the tribe of Quraysh.” Muhaemad ibn Ka'b said: “If they glorify Allah (Glory be His) as is His right, they will not belittle Him.” ‘Abi Ishaq Abu Talha narrated from Ibn ‘Abbas (may Allah be pleased with him) the saying: “The verse refers to the disbelievers, who do not believe in Allah's Power over them. So, whosoever believes that Allah is the Owner of everything and Able to do all things, he makes a just estimate of Him. And, whosoever does not believe in that, he does not make a just estimate of Him.”

Moreover, many Hadiths were narrated in regard to that verse. The

Hadith of the Chapter is also mentioned by Al-Bukhari in many places in his Sahih. Also, Imam Muslim, Ahmad, At-Tirmidhi, An-Nasa'i and many others transcribed the Hadith on the authority of Sulaiman Ibn Malhan with similar wording.

Imam Ahmad said: 'I was informed by Mu'awiyah that he was informed by Al-A'asibah on the authority of Ibrahim from 'Algarnah, from 'Abdullah ibn Mas'ud that, "A man from the People of the Scripture came to the Prophet (peace and blessings be upon him) and said, 'O Abul Qasim! Allah will hold the Heavens upon a Finger, and the Earth on a Finger and the land on a Finger, and all the creation on a Finger, and will say, 'I am the King! I am the King!' I saw the Prophet (after hearing that), swelling till his premolar teeth became visible, and he then recited (They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand<sup>162</sup>) and the heavens will be rolled up in His Right Hand, Glorified is He, and High is He above all that they associate as partners with Him!) (Surah Az-Zumar 67) 'Abdullah added: 'Allah's Messenger smiled (at the Jew's statement) expressing his wonder and belief in what was said.' (Narrated by Al-Bukhari, Muslim and An-Nasa'i from Al-'Asibah)

Abu Hurairah (may Allah be pleased with him) narrated: The Prophet said, "On the Day of Resurrection Allah will hold the whole earth and fold the heaven with His right hand and say, 'I am the King: where are the kings of the earth?'" (Narrated by Muslim)

Ibn 'Umar (may Allah be pleased with them both) narrated: Allah's Messenger (peace and blessings be upon him) said, "On the Day of Resurrection, Allah will grasp the whole Earth in His Hand, and all the Heavens in His right, and then He will say, 'I am the King.'" Abu Hurairah said, "Allah's Messenger said, 'Allah will grasp the Earth...'" (Narrated by Al-Bukhari)

All these Hadiths and the like, indicate the obligation of glorifying

<sup>162</sup> Narrated Abu Hurairah (May Allah be pleased with him). The Prophet (peace and blessings be upon him) said, "On the Day of Resurrection, Allah will hold the whole earth and fold the heaven with His Right Hand and say, 'I am the King, where are the Kings of the earth?'" (Sahih Al-Bukhari)

Allah (Glory be His), the Almighty, the All-Powerful, by declaring and practicing pure *Tawhid* in all one's affairs and abstaining from all manner of *Shirk* (polytheism). They also prove the overwhelming Might and Power of Allah (Glory be His) and the insignificance of His creatures and thus the obligation to glorify Him, Alone without partners, by professing His Oneness in word and deed.<sup>122</sup>

Ibn Taymiyah said: "The Book of Allah, the *Sunnah* of His Prophet, speeches of the Companions and Followers and all Muslim scholars, are full of indications that Allah, the Almighty is Above all things. Among these examples are the following.

Allah, the Almighty says, *{Whoever desires honor, (power and glory), then to Allah belong all honor, power and glory (and one can get honor, power and glory only by obeying and worshipping Allah (Alone). To Him ascend (all) the goodly words, and the righteous deeds exist in (i.e. the goodly words are not accepted by Allah unless and until they are followed by good deeds), but those who plot evil, their will be severe torment. And the plotting of such will perish}.* (Surah Fatir 10) Allah, the Almighty says, *{And (remember) when Allah said: "O 'Iса (Jesus)! I will take you and raise you to Myself and clear you (of the forged statement that 'Iса (Jesus) is Allah's son) of those who disbelieve, and I will make those, who follow you (Monotheists, who worship none but Allah) superior to those who disbelieve for the Oneness of Allah, or disbelief in some of His Messengers, e.g. Muhammad (peace and blessings be upon him), 'Iса (Jesus), Musа (Moses), etc., or in His Holy Books, e.g. the Taurat (Torah), the Inpel (Gospel), the Qur'an} till the Day of Resurrection<sup>123</sup>.* Then you will return to Me and I will judge between

<sup>122</sup> Excerpted from *Kitaab At-Tawhid Explained*, by Sayyid Sabiq

<sup>123</sup> The advent (descent) of 'Iса (Jesus), son of Maryam (Mary) (peace and blessings be upon him).

(a) Narrated Abu Hurairah (May Allah be pleased with him) Allah's Messenger (peace and blessings be upon him) said: "By Him in Whose Hand my soul is, surely 'Iса (Jesus), the son of Maryam (Mary) (peace and blessings be upon him) will shortly descend amongst you (Muslims), and will judge mankind justly by the law of the Qur'an (or a fair ruler), he will break the cross and tell the pigs and there will be no Juyub" (i.e. taxation taken from non-Muslims) <sup>124</sup>. Money will be in

*you in the matters in which you used to dispute).* (Surah Al 'Imran: 55) Allah, the Almighty says, *(But Allah raised him [Iesa (Jesus)] up (with his body and soul) unto Himself (and his (peace and blessings be upon him) is in the heavens)).* And Allah is Ever All-Powerful, All-Wise). (Surah An-Nisa': 158) Allah, the Almighty says, *(From Allah, the Lord of the ways of ascent. The angels and the Ruh (Jibril (Gabriel)) ascend to Him in a Day the measure whereof is fifty thousand years).* (Surah Al-Ma'ani: 3-4) Allah, the Almighty says, *(He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in One Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time)).* (Surah Al-Sajdah: 5) Allah, the Almighty says, *(They fear their Lord above them, and they do what they are commanded).* (Surah An Nahl: 50) Allah, the Almighty says, *(He it is Who created for you all that is on earth. Then He rose over (Istawa) towards the heaven and made them seven heavens and He is the All-Knower of everything)* (Surah Al-Baqarah: 29) Allah, the Almighty says, *(Indeed your Lord is Allah, Who created the heavens and the earth in Six Days, and then He rose over (Istawa) the Throne (really in a manner that suits His Majesty). He brings the night as a cover*

*abundance so that nobody will accept it, and a single prostration to Allah (in prayer) will be better than the whole world and whatever is in it.)* Abu Maranah (May Allah be pleased with him) added: "If you wish, you can recite the Verse of the Qur'an: *(And there is none of the people of the Scriptures (Jews and Christians) but must believe in him first: the Jesus (peace and blessings be upon him) as a Messenger of Allah and a human being before him [the Jesus] (peace and blessings be upon him) or a Jew's or Christian's death, and on the Day of Resurrection, he [i.e. the Jesus] (peace and blessings be upon himself) will be a witness against them.)* (Surah An-Nisa': 139) According to the quotation of Khatibatun, the word Al-Jiyah is used instead of Al-Harb (Sahih Al-Bukhari)

(b) Narrated Abu Hurairah (May Allah be pleased with him): Allah's Messenger (peace and blessings be upon him) said: "How will you be when the son of Maryam (Mary) i.e. "Iba (Jesus) (peace and blessings be upon him)" descends amongst you, and he will judge people by the Law of the Qur'an and not by the law of the people (Gospel)." (Sahih Al-Bukhari)

\* The Arzak (a tax imposed on non-Muslims, who would keep their own religion, rather than embrace Islam) will not be accepted by "Iba (Jesus) (peace and blessings be upon him)", but all people will be required to confess Islam and there will be no other alternative.

*over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allah, the Lord of the 'Alamin (mankind, jinn and all that exists).}* (Surah Al-An'â' v. 34) Allah, the Almighty says, {*Surely, your Lord is Allah Who created the heavens and the earth in six Days and then rose over (Istawa) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allah, your Lord; so worship Him (alone). Then, will you not remember?*} (Surah Yunus: 3) Allah, the Almighty says, {*Allah is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawa) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (in course) for a term appointed. He manages and regulates all affairs; He explains the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord.*} (Surah At-Râ' d: 2) Allah, the Almighty says, {*A revelation from Him (Allah) Who has created the earth and high heavens. The Most Gracious (Allah) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty)*} (Surah Ta-Hu: 4-5) Allah, the Almighty says, {*And put your trust (O Muhammad (peace and blessings be upon him)) in the Ever-Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves. Who created the heavens and the earth and all that is between them in six Days. Then He (Istawa) rose over the Throne (in a manner that suits His Majesty). The Most Gracious (Allah)! Ask Him (O Prophet Muhammad (peace and blessings be upon him)), concerning His Qualities: His rising over His Throne, His creations, etc.), as He is Al-Khabir (The All-Knower of everything i.e. Allah)}* (Surah Al-Furqan: 58-59) Allah, the Almighty says, {*Allah it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (Istawa) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a Wall (protector or helper) or an intercessor. Will You not then remember (or receive admonition)? He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in One Day, the space whereof is a thousand years of your reckoning*

(i.e. reckoning of our present world's time) (Surah Al-Sajdah: 4-5) Allah, the Almighty says, {He it is Who created the heavens and the earth in six Days and then rose over (Itrawa) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allah is the All-Seer of what you do}. (Surah Al-Hadid: 4) Allah, the Almighty says, {Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, and then it should quake? Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning} (Surah Al-Mulk: 16-17) Allah, the Almighty says, {Falsification cannot come to it from before it or behind it; (it is) sent down by the All-Wise, Worthy of all praise (Allah)} (Surah Fussilat: 42) Allah, the Almighty says: {The revelation of the Book (this Qur'an) is from Allah, the All-Mighty, the All-Wise}. (Surah Al-Imran: 2) Allah, the Almighty says, {And Fir'aun (Pharaoh) said: "O Haman! Build me a tower that I may arrive at the ways. The ways of the heavens, and I may look upon the Rabb (God) of Musa (Moses); But verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh) eyes, the evil of his deeds and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him)}. (Surah Ghafir: 36-37)

Concerning the meaning of 'rose over' (itrawa), Imam Malik said: "The Arwa' (noun from Itrawa) is known, the how is unknown; belief in this is mandatory; and questioning it is an innovation."

— It is reported on the authority of Ibn 'Abbas (may Allah be pleased with him) that he said: "The seven heavens and the seven earths are no more in Allah's Hand than a mustard seed in the hand of one of you."

This Hadith was narrated by Abu Dawud in a lengthy version saying: Narrated Al-'Abbas ibn 'Abdul Mutalib (may Allah be pleased with him): "I was sitting in Al-Bar-ha' with a company among whom the Messenger of Allah (peace and blessings be upon him) was sitting, when a cloud passed above them. The Messenger of Allah (peace and blessings be upon him) looked at it and said: 'What do you call this?'

*They said: 'Sohab.' He said: 'And Muay?' They said: 'And Muay.' He said: 'And 'Anan?' They said: 'And 'Anan.' Abu Daud said: 'I am not quite confident about the word 'Anan.' He (peace and blessings be upon him) asked: Do you know the distance between Heaven and Earth?' They replied: 'We do not know.' He then said: 'The distance between them is seventy-one, seventy-two, or seventy-three years. The heaven, which is above it is at a similar distance (going on till he counted seven heavens). Above the seventh heaven there is a sea, the distance between whose surface and bottom is like that between one heaven and the next. Above that there are eight mountain peaks the distance between whose heights and haunches is like the distance between one heaven and the next. Then Allah, the Blessed and the Exalted, is above that'" (Narrated by Al Tirmidhi and Ima Mayah)*

This Hadith proves that the distance between each of the seven heavens is equivalent to five hundred years' travel and the distance between the earth and the lowest heaven is also equivalent to five hundred years' travel and between the seventh heaven and the 'Arsh is the like distance, and that the breadth of each heaven is likewise five hundred years and that Allah (Glory be His) is above His 'Arsh and nothing of His creation is hidden from Him or escapes His Comprehensive Knowledge. It again proves the obligation of glorifying Allah (Glory be His) by professing His Oneness and abstaining from all acts of shirk (polytheism).

Finally, one should raise his hands to Allah, the Almighty and supplicate, saying: "*O Allah! All the Praises are for You, You are the Light of the Heavens and the Earth. And all the Praises are for You, You are the Keeper of the Heavens and the Earth. All the Praises are for You; You are the Lord of the Heavens and the Earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Speech is the Truth, and meeting You is the Truth, and Paradise is the Truth and Hell (Fire) is the Truth and all the prophets are the Truth and the Hour is the Truth. O Allah! I surrender to You, and believe in You, and depend upon You, and repose to You, and in Your cause I fight and with Your orders I rule. So please forgive my past and future sins and those sins which I did in secret or in public. It is You Whom I worship, None has the right to be worshipped except You.*"

*Praise be to Allah (Glory be His)!*

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